
THE CRITICAL REVIEW.

For the Month of *May*, 1765.

ARTICLE I.

The Comedies of Terence, translated into familiar Blank Verse,
By George Colman. 4to. Pr. 1l. 1s. Becket.

SHAKESPEAR was, perhaps, the only mortal who presided in every province of Genius. That Terence is an inhabitant appears from his pleasing without the smallest ostentation of art. Simple, sensible, and elegant, we rise from him with the serenity that accompanies a happy temperature of climate: he has his acclivities, but they are so gentle, that we reach the summit without knowing we have been ascending; and his streams are so pure, that we see the rich sand at the bottom, without being sensible of an interposing medium.

It has often been remarked, that the plainest signatures are most difficult to be counterfeited: we may say the same with regard to translating Terence: his plain, unadorned manner, is more hard to be imitated than, perhaps, any author of antiquity; and that Mr. Colman has succeeded so well in this translation, must be owing more to a similarity of manner than to study and application. From the latter we might have been led to the meaning and sense of Terence; but the former can only communicate his ease and spirit. He appears to be the only translator that ever acquired freedom and facility by writing in blank verse; and a reader who has a true taste for the original must be immediately sensible that Mr. Colman's success is, in a great degree, owing to the path he has chosen.

To this translation is prefixed a critical Preface, in which the author vindicates the propriety of making choice of blank verse. This he does from the practice both of the antients

and moderns. After some quotations from Horace, he thus proceeds:

‘ Among the antients then it is evident that measure was always considered as essential to comedy, nor has it always been thought improper even among the moderns. Our neighbours, the French, seem to have imagined mere prose, which, with Moliere’s *Bourgeois Gentilhomme*, the meanest of us have talked from our cradle, to be too little elevated for the language of the theatre. Even to this day, they write most of their plays, comedies as well as tragedies, in verse; and the excellent *Avare* of Moliere had nearly failed of the applause it deserved by being written in prose. In our own nation, Shakspeare, Jonson, Beaumont and Fletcher, Massinger, Shirley, and all our old writers used blank verse in their comedy: of which practice it is too little to say, that it needs no apology. It deserves the highest commendation, since it hath been the means of introducing the most capital beauties into their compositions, while the same species of excellence could not possibly enter into the comedies of a later period, when the muse had constrained herself to walk the stage in humble prose.

‘ I would not however be understood, by what I have here said of measure in comedy, to object to the use of prose, or to insinuate that our modern pieces, taken all together, are the worse for being written in that stile. That indeed is a question that I am not called upon to enter into at present; and it is enough for me to have shewn that poetical dialogue was in use among our old writers, and was the constant practice of the antients. Menander and Apollodorus wrote in measure; Terence, who copied from their pieces, wrote in measure; and consequently they, who attempt to render his plays into a modern language, should follow the same method. If Terence, in the opinion of Quintilian, failed of transfusing all the elegancies of Menander into his stile, by neglecting to adhere to trimeters, how can the translator of Terence hope to catch the smallest part of his beauties by totally abandoning the road of poetry, and deviating entirely into prose? If it is too true of translations in general, according to the severe and witty censure of Don Quixote in his visit to the printing-house at Barcelona, that they are like the wrong side of Flemish tapestry, in which, though we distinguish the figures, they are confused and obscured by ends and threads; they, who render verse by prose, may be said purposely to turn the pieces of their original the seamy side without; and to avoid copying the plain face of nature, in order to make their drawings by the camera obscura, which makes the figures appear topsy-turvy.’

Our duty to the public obliges us just to hint, that it is possible Mr. Colman, in what he has mentioned of Quintilian, has quoted from memory. If we mistake not, the great critic says, that the writings of Terence were attributed to Scipio Africanus, and indeed, continues he, "they are in their kind most elegant; and they would have still been more graceful had they been confined to trimeters."

The mere modern critic, continues Mr. Colman, whose idea of blank verse is perhaps attached to that empty swell of phraseology, so frequent in our late tragedies, may consider these notions as void of foundation; and will not readily allow that the same measure can be as well adapted to the expression of comick humour, as to the *pathos* of tragedy: but it is observed by Gravina, that as an hexameter sounds very differently in Homer and in Theocritus, so doth an iambick in tragedy and comedy. Nobody will pretend that there is the least similarity between the stile of Horace and Virgil; and yet they both use the same measure. But not to dwell on argument, and rather to produce irrefragable proofs of the fact, let me recur to the works of our old writers. Shakespear, Jonson, Fletcher, &c. shall be my vouchers. Let the critick carefully read over the works of these authors. There he will seldom or ever find that tumour of blank verse, to which he has been so much accustomed on the modern stage. He will be surprised with a familiar dignity, which, though it rises somewhat above ordinary conversation, is rather an improvement than perversion of it. He will soon be convinced, that blank verse is by no means appropriated solely to the buskin, but that the hand of a master may mould it to whatever purposes he pleases; and that in comedy, it will not only admit humour, but even heighten and embellish it.

Having vindicated the practice of blank verse in his translation, Mr. Colman entertains us with some very sensible, and, if we mistake not, original, strictures, which leave it past doubt that Shakespear studied Terence in the original. Mr. Colman then explains the method he has followed in illustrating his author by a variety of observations that throw great light upon the character and manners of the drama. He has exhibited the masks from a variety of plates engraved after the cuts in the Vatican Terence; and has ingenuously confessed, that the moderns have infinitely the advantage in making no use of masks in their dramatical representations. We shall just add, that Cicero was of our translator's opinion; and one passage in his Dialogue of an Orator gives some room for thinking that the *personæ*, or masks, were not always made use of on the stage; for he says that the more elderly people at Rome were

not very lavish of their applauses even upon Roscius, when he played in a mask. The passage is curious in the original. *Sed in ore sunt omnia. In eo autem ipso dominatus est omnis oculorum: quo melius nostri illi senes, qui personatum, ne Roscium quidem, magnopere laudabant.*

Mr. Colman's dissertation upon the antient flutes is instructive. He thinks that 'the most probable opinion seems to be that the flute was employed to accompany the declamation or recitative, and the lyre was peculiar to the chorus.' To give as plain an idea as possible of the music to the antient comedies, Mr. Colman has subjoined a plate containing three musical figures, from a very antient bass-relief in marble, preserved in the Farnese palace. But though his dissertation on that subject is ingenious, and contains as much as can be said with any propriety, perhaps a modern master of music will find great difficulty in comprehending the doctrines of flutes equal or unequal, right or left-handed. It is certain, however, that the music accompanied the voice of the player, and was accommodated to his action. Roscius, as Cicero tells us, when he grew old, made his flutes move more slow. *Senex tardiores fecit tibias.*

The Life of Terence, which follows the Preface, is translated from Suetonius, or, according to others, Donatus; and, though a meagre performance in the original, is accompanied with some useful notes, chiefly from madam Dacier. That lady thinks it is doing injustice to Terence, to suppose him to have been assisted in writing his plays. It must at least be allowed that the opinion was very old, and very general. It may perhaps be some consolation for certain modern poets to know, that Terence was the first poet that ever received so large a sum as sixty pounds from the profit of a play, though it was acted twice in one day.

Mr. Colman is inclined to think, that the Andrian was the first comedy Terence composed. The Conscious Lovers of Sir Richard Steele is borrowed from the fable of that play; and the French Baron adopted even the title. Our translator has occasionally thrown in very just observations on the performances of those two moderns. Part of the famous conference between Simo and Sofia, in the first scene of the Andrian, will give our reader an idea of Mr. Colman's abilities as a translator,

Sofia. If I have ever done, or now do aught
That's pleasing to you, Simo, I am glad,
And thankful that you hold my service good.
And yet this troubles me: for this detail,
Forcing your kindness on my memory,

Seems

Seems to reproach me of ingratitude.

Oh'tell me then at once, what wou'd you ? Sir !

' *Simo.* I will ; and this I must advise you first :
The nuptial you suppose preparing now,
Is all unreal.

' *Sofia.* Why pretend it then ?

' *Simo.* You shall hear all from first to last : and thus
The conduct of my son, my own intent,
And what part you're to act, you'll know at once.
For my son, *Sofia*, now to manhood grown,
Had freer scope of living : for before
How might you know, or how indeed divine
His disposition, good or ill, while youth,
Fear, and a master, all constrain'd him :

' *Sofia.* True.

' *Simo.* Though most, as is the bent of youth, apply
Their mind to some one object, horses, hounds,
Or to the study of philosophy ;
Yet none of these, beyond the rest, did he
Pursue ; and yet, in moderation, all.
I was o'erjoy'd.

' *Sofia.* And not without good cause.
For this I hold to be the golden rule
Of life, Too much of one thing's good for nothing.

' *Simo.* So did he shape his life to bear himself
With ease and frank good-humour unto all ;
Mix't in what company soe'er, to them
He wholly did resign himself ; and join'd
In their pursuits, opposing nobody,
Nor e'er assuming to himself : and thus
With ease, and free from envy, may you gain
Praise, and conciliate friends.

' *Sofia.* He rul'd his life
By prudent maxims : for, as times go now,
Compliance raises friends, and truth breeds hate.

' *Simo.* Meanwhile, 'tis now about three years ago,
A certain woman from the isle of Andros,
Came o'er to settle in this neighbourhood,
By poverty and cruel kindred driv'n :
Handsome and young.

' *Sofia.* Ah ! I begin to fear
Some mischief from this Andrian.

' *Simo.* At first
Modest and thriftily, tho' poor, she liv'd,
With her own hands a homely livelihood
Scarce earning from the distaff and the loom.

But when a lover came, with promis'd gold,
 Another, and another, as the mind
 Falls easily from labour to delight,
 She took their offers, and sat up the trade.
 They, who were then her chief gallants, by chance
 Drew thither, as oft happens with young men,
 My son to join their company. So, so!
 Said I within myself, he's smit! he has it!
 And in the morning as I saw their servants
 Run too and fro, I'd often call, Here, boy!
 Prithee now, who had Chrysis yesterday?
 The name of this same Andrian.

* *Sofia.* I take you.

* *Simo.* Phædrus they said, Clitio, or Niceratus,
 For all these three then follow'd her.—Well, well,
 But what of Pamphilus? — Of Pamphilus!
 He supp'd, and paid his reck'ning — I was glad.
 Another day I made the like enquiry,
 But still found nothing touching Pamphilus.
 Thus I believ'd his virtue prov'd, and hence
 Thought him a miracle of continence:
 For he who struggles with such spirits, yet
 Holds in that commerce an unshaken mind,
 May well be trusted with the governance
 Of his own conduct. Nor was I alone
 Delighted with his life, but all the world
 With one accord said all good things, and prais'd
 My happy fortunes, who possess'd a son
 So good, so lib'rally dispos'd.—In short,
 Chremes, seduc'd by this fine character,
 Came of his own accord, to offer me
 His only daughter with a handsome portion
 In marriage with my son. I lik'd the match;
 Betroth'd my son; and this was pitch'd upon,
 By joint agreement, for the wedding-day.

* *Sofia.* And what prevents it's being so?

* *Simo.* I'll tell you.

In a few days, the treaty still on foot,
 This neighbour Chrysis dies.

* *Sofia.* In happy hour:

Happy for you! I was afraid of Chrysis.

* *Simo.* My son, on this event, was often there
 With those who were the late gallants of Chrysis;
 Assisted to prepare the funeral;
 Ever condol'd, and sometimes wept with them.
 This pleas'd me then; for in my self I thought,

Since

Since merely for a small acquaintance sake
 He takes this woman's death so nearly, what
 If he himself had lov'd? What would he feel
 For me, his father? All these things, I thought,
 Were but the tokens and the offices
 Of a humane and tender disposition.
 In short, on his account, e'en I myself
 Attend the funeral, suspecting yet
 No harm.

' *Sofia.* And what —

' *Simo.* You shall hear all. The corpse
 Born forth, we follow: when among the women,
 Attending there, I chanc'd to cast my eyes
 Upon one girl, in form —

' *Sofia.* Not bad, perhaps. —

' *Simo.* And look; so modest, and so beauteous, *Sofia!*
 That nothing cou'd exceed it. As she seem'd
 To grieve beyond the rest; and as her air
 Appear'd more liberal and ingenuous,
 I went, and ask'd her women who she was.
 Sister, they said, to Chrysis: when at once
 It struck my mind; So! so! the secret's out;
 Hence were those tears, and hence all that compassion.

' *Sofia.* Alas! I fear how this affair will end!

' *Simo.* Meanwhile the funeral proceeds: we follow;
 Come to the sepulchre: the body's plac'd
 Upon the pile, lamented: whereupon
 This sister, I was speaking of, all wild,
 Ran to the flames with peril of her life.
 Then! there! the frighted Pamphilus betrays
 His well-dissembled and long-hidden love:
 Runs up, and takes her round the waist, and cries,
 Oh my Glycerium! what is it you do?
 Why, why endeavour to destroy yourself?
 Then she, in such a manner, that you thence
 Might easily perceive their long, long, love,
 Threw herself back into his arm, and wept,
 Oh how familiarly!

Perhaps Mr. Colman was unwilling to overload his notes,
 as he has omitted the beautiful criticism of Cicero upon the
 above narrative; a translation of which we shall here give the
 reader.

' *If brevity consists in making use of just as many words as are
 absolutely necessary, that may sometimes indeed be expedient; but it is
 very often greatly prejudicial to a narrative; not only as it renders
 it obscure, but likewise because it destroys the chief property of a nar-*

narrative, which consists in its being agreeable, and adapted to persuade: for instance, where the old gentleman says, Now to manhood grown; is there any thing tiresome in this narrative? In this passage we see the manners of the youth himself, the curiosity of the slave, the death of Chrysis, the look, the shape, and sorrow of the sister; and every other circumstance is told in a spirited agreeable manner. But if the author had affected a brevity like the following: Meanwhile the funeral proceeds; we follow; come to the sepulchre: the body's placed upon the pile, lamented: he might have almost comprehended the whole in ten short verses: yet the conciseness of the expression, the funeral proceeds, we follow, gives it rather a beauty than brevity. Had there been nothing more than, she is placed upon the pile, the whole might have been easily understood. But a narrative receives a certain cheerfulness, when it is marked with characters.'

It is doing no more than justice to Mr. Colman, to acknowledge that his translation of the passage before us fully vindicates the choice he has made of blank verse. He has hit upon that mean which so critically distinguishes the louder voice of comedy, and which occasionally knows how to separate the tragic from the pathetic, and meanness from familiarity. Our translator, however, is not like many who pore so long upon an author that they become blind to all his imperfections. He very justly animadverts upon the custom of introducing a protatic personage, such as Sosia, and who disappears after he has served the poet's end of opening the plot to the audience. Though we would avoid being too bold in our conjectures, yet we are apt to think that the Greek stage owed at least some part of its imperfections to the magistrates, who regulated the exhibitions of the drama with the same severity, and indeed impropriety, as they did their pleadings in the courts of justice, where their orders extended even to the form of the habits in which their orator was to speak; and which was purposely contrived to make them appear ungraceful. The plots, manners, and personages of Terence's drama are Greek; nor can we easily believe that it received any embellishments on the Roman stage; but we throw out this as matter of conjecture.

Mr. Colman thinks that the word *immutatus*, made use of by Pamphilus, has a double signification, the one negative, and the other positive; that is, it signifies either to be *unchanged* or *changed*. We own ourselves to be in some doubt as to this opinion. Let the speech be read with a point of interrogation.

'Pa. *Quid Chremes? qui denegerat se commissurum mihi gnatae suam uxorem; id mutavit, quia me immutatum videt?* Mr. Colman

man translates *aliquid monstri alunt : ea quoniam nemini obtrudi potest,*

———— They breed some monster ;
Whom as they can obtrude on no one else,
They bring to me.—

His note upon this is as follows :

* *Aliquid monstri alunt.* Dacier and some others imagine these words to signify some plot that was hatching. Donatus and the commentators on him interpret them as referring to the woman, which is the sense I have followed ; and I think the next sentence confirms this opinion.

We are persuaded that if Mr. Colman should review this note, he would give his translation of *aliquid monstri* a different turn. We are doubtful whether *monstrum* in Latin strictly signified what we properly call a *monster*. A number of passages in the oldest classics convince us that it is a kind of an haruspical term, and applicable to any extraordinary appearance. Virgil, on that account, terms the Trojan horse *monstrum*, and by his joining the epithets *horrendum informe* and *ingens* to it, in describing the Cyclops, he confirms our conjecture. The word *dolor* likewise deserves consideration ; and whether it does not, in a classical sense, always signify intense pain, rather than any affliction of the mind.

These, and some other slips (if they are such) bear no proportion to the many beauties and just observations with which this translation abounds, and which we have not room to transcribe. We cannot, however, omit the following passage, as it contains a kind of a contrast to the quotation already given.

* *Gnat.* Good heav'ns ! how much one man excels another !
What difference 'twixt a wise man and a fool !
What just now happen'd proves it : Coming hither
I met with an old countryman, a man
Of my own place and order, like myself,
No scurvy fellow, who, like me had spent
In mirth and jollity his whole estate.
He was in a most wretched trim ; his looks
Lean, sick, and dirty ; and all his cloaths, all rags.
How now ! cry'd I, what means this figure, friend ?
Alas, says he, my patrimony's gone.
— Ah, how am I reduc'd ! my old acquaintance
And friends all shun me.—Hearing this, how cheap
I held him in comparison with me !
Why, how now ? wretch, said I, most idle wretch !
Have you spent all, nor left ev'n hope behind ?
What ! have you lost your sense with your estate ?
Me !—look on me—come from the same condition !

How

How sleek ! how neat ! how clad ! in what good case ?
 I've ev'ry thing, though nothing ; nought possess,
 Yet nought I ever want.—Ah, Sir, but I
 Have an unhappy temper, and can't bear
 To be the butt of others, or to take
 A beating now and then.—How then ! d'ye think
 Those are the means of thriving ? No, my friend !
 Such formerly indeed might drive a trade :
 But mine's a new profession ; I the first
 That ever struck into this road. There are
 A kind of men, who wish to be the head
 Of ev'ry thing ; but are not. These I follow ;
 Not for their sport and laughter, but for gain
 To laugh with them, and wonder at their parts ;
 Whate'er they say, I praise it ; if again
 They contradict, I praise that too : Does any
 Deny ? I too deny : Affirm ? I too
 Affirm : and in a word I've brought myself
 To say, unsay, swear, and forswear, at pleasure ;
 And that is now the best of all professions.

Par. A special fellow this ! who drives fools man,

Gnat. Deep in this conversation, we at length
 Come to the market, where the sev'ral tradesmen,
 Butchers, cooks, grocers, poulterers, fishmongers,
 (Who once did profit, and still profit by me)
 All run with joy to meet me, salute, invite,
 And bid me welcome. He, poor half-starv'd wretch,
 Soon as he saw me thus carest, and found
 I got my bread so easily, desired
 He might have leave to learn that art of me,
 I bad him follow me, if possible :
 And, as the schools of the philosophers
 Have ta'en from the philosophers their names,
 So, in like manner, let all parasites
 Be call'd from me Gnathonicks !

In the notes, (which are well calculated for elucidating the author, being either original or judiciously selected from the most eminent critics) Mr. Colman observes that Gnatho is one of the most agreeable parasites in any play, except the incomparable Falstaff.—We are pleased with this remark, in favour of the most original character that ever appeared.

We shall now take our leave of this excellent performance, which perhaps contains fewer exceptionable passages than any other translation of the same difficult nature. An elegant version like this, of a favourite classic, is a valuable acquisition to the learned, and still more so to the unlearned ; by which

we only mean such as by the course of their education and business, can dedicate but certain portions of time to enrich their sentiments, and improve their stile in writing. The ancients and the moderns concur in recommending Terence as the standard of refinement in both; and we will venture to say, that a person unacquainted with Latin, who sits down with this translation before him, has no great cause to regret his ignorance of the original.

II. *A New and Literal Translation of all the Books of the Old and New Testament; with Notes critical and explanatory. By Anthony Purver. 2 Vols. Folio. Pr. 4 l. Johnston. [concluded.]*

THE reader, who considers the air of superiority with which Mr. Purver has treated his predecessors, will naturally enquire,

‘Quid dignum tanto feret hic promissor hiatu?’

We shall therefore endeavour to gratify his curiosity, and enable him to form a proper judgment of this voluminous work.

The first note which is worthy of observation contains the derivation of שָׁמַיִם *heavens*; which he says, with rabbi Bechai, is composed of שָׁן *fire*, and מַיִם *water*; the most incoherent composition that ever was formed by a rabbinical etymologist! The root, which is preserved in the Arabic, is שָׁמַיִם *altus fuit, eminuit*. See Golii Lex. Arab. col. 1219. Radix שָׁמַיִם, says Gjaharius, *signat elationem & altitudinem, ult. varu vel je promiscue*. שָׁמַיִם *notat cælum, nubes, tectum domus, & omne quod supra te eminet*. שָׁמַיִם is not the dual number, as Purver imagines, but the plural of שָׁמַיִם or שָׁמַיִם, as גָּלִיל Chald. is formed from the singular גָּלָא.

Our author does not seem to be acquainted with Arabic; and yet the knowledge of that language is absolutely necessary for a translator of the Bible. The book of Job, in particular, abounds with Arabisms. אֲבָנִים chap. v. ver. 23. is commonly translated *stones*; but it would be more properly rendered, according to the signification of the word in the Arabic, *the sons of the field*, viz. the wild Arabs; Sparks, ver. 7, are called, *the sons of the burning coal*.

‘Gen. ii. 14. Euphrates.] The name in Hebrew is *Pherath*; but there being *hu* [or הוּא] before it, signifying *it was Pherath*, the seventy translators, not improbably, taking both for the river's name, which might be read without the vowels *Huphrat*, by dismissing the aspirate for the softness of pronunciation, and adding the Greek termination *es*, made *Ευφρατης*, *Euphrates*, and so it was afterwards called.’

This opinion, concerning the derivation of the word *Euphrates*

pbrates, is common, see Lex. Schind. but it is absurd; for it implies that the Greeks first became acquainted with this river by reading this passage of Moses, and at the same time ignorantly mistook two words for one. Reland, with more probability, supposes that the Greeks took this name from the Persians, who often set the word *ab*, *au*, or *eu*, which signifies *water* before the names of rivers †, of which word, and *Pbrat*, *Eupbrates* is compounded.

‘Ch. iii. 7. they made themselves girdles.] Pagn. *cingulos*; Munster, and the Tigurin. transf. *cinctoria*; the French, *des ceintures*; Onkel. זרין *girdles*, i. e. something to gird about them. Perhaps they were small ozier sprouts, or such like, thrust through a great many fig-leaves, which are broad, and tied on like beads; several of which might be put one above another; and this might be called *sewing*, and would answer the purpose for strength and covering, far better than any other way I have heard of. The word is turned *girdle* in the common translation, 2 Sam. xviii. 11. 1 Kings ii. 5. Isa. iii. 24.’

This contrivance of Adam and Eve was *something more* than a *girdle*, otherwise it would not have sufficiently answered their purpose.

‘Ver. 24. — He placed cherubs.] *Cherubims* is improper, if we consider that *im* is the Hebrew termination of plural nouns masculine, as *s* is the common ending of our nouns plural; so that it has a double plural ending, as if we should say, *feets*, *teeths*, *sheeps*, *mens*, &c. which to avoid, some have used *cherubim* plurally, somewhat more tolerable than the other.’

Many of our English writers are very inaccurate in the use of this word: thus Addison. ‘That *cherubim*, which now appears as a God to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is.’ Spect. No. 111.

In this place the word *cherubim* should have been *cherub*.

‘Chap. iv. 15. — Besides the Lord shewed a sign to Cain, that none who found him should slay him.] The proper and usual signification of אֵימָה is *a sign*, and of לֹא *to*; nor is it *left* in Hebrew: how much more agreeable to the context, as well as likely in itself this is, I leave to the reader’s understanding.

‘Chap. xiv. 18. Melchi-zedek.] Omitting the various opinions who this was, as also the reasons alledged by some that it was Shem; I will offer one which I take to be new, and stronger than any other, that Shem was called thus. The name is parted in Hebrew, the former part signifying *king*, and Sanchoniatho calls Shem *Sydyc*; which small alteration might well be in another language, especially the Hebrew vowels being

† *Ab Uzjan*, *Ab Serab*, rivers of Armenia.

ing left out, and so inserted arbitrarily in the other; the *s* with *z*, and the *c* with *k* being quite commutable. Probably Shem at that time went by the name of *The righteous king*, which is the meaning of Melchi zedek. Sanchoniatho living but about 600 years after his death, which might not be many generations then, and compiling his history from the records in Berytus, began by Thoth, Ham's grandson, may well be supposed to know by what name he was called.

This note exhibits one of Mr. Purver's new discoveries. He tells us that Sanchoniatho calls Shem *Sydyc*; but, on the contrary, Sanchoniatho expressly says that, Misor and Sydyc were the sons of Amynus and Magus; neither of which were ever supposed to be Noah. The truth is, our author seems to have derived all his knowledge of Sanchoniatho from the Universal History, and has taken an arbitrary correction, or a mere conjecture proposed by bishop Cumberland, for the real assertions of the writer he pretends to quote.

He is guilty of the like mistake, when he says that Thoth [or Taaut] was the grandson of Ham; for, according to Sanchoniatho, he was the grandson of Amynus, and not the grandson of Cronus, who is supposed to have been Ham.

Besides, Cronus, when he came to maturity, is said to have followed the advice of Hermes, or Thoth; which seems to imply that Thoth was a person of more years and experience than Cronus; and therefore could not be his grandson.

If Sanchoniatho deduces the genealogy of these persons from Cain, as those have imagined who look upon this work as a real history of the first ages, it is impossible, as it now stands, that any of them should be Shem or Ham, who were the descendants of Seth.

But, after all, the records of Sanchoniatho are perhaps as fabulous as the Metamorphoses of Ovid. The series of events recorded by the author does not admit of any deluge; and long before that period, in the fifth generation, Hypsuranius is said to have dwelt at Tyre; when certainly that city had no existence. For these, and many other reasons which might be assigned, we look upon this fragment as a piece of mythology, relating to the formation of the world, the birth of the gods, and the invention of arts; and the signification of Cronus, Misor, Sydyc*, &c. corroborates this opinion.

Bishop Cumberland, by his illustrations of this piece, has rather displayed his extensive reading, than done any real service to ancient history, or to the authority of the books of Moses, to which these Phœnician stories have certainly not the

* Time, Liberty, and Justice.

least relation. The great antiquity of the author is extremely doubtful; and what Purver says about the records in Berytus, begun by Thoth, is a circumstance which we leave to those who have credulity enough to believe it.

‘ Chap. xix. 26. Pillar of salt.] Which Josephus, who wrote a little after Christ was on the earth, says he himself saw. Antiq. lib. 1. 12. Nay, both Benjamin the Jew, and Raul-wolff relate it is still remaining, and when diminished, increases again. See Wisd. x. 7. and more in Biblioth. Biblica.’

The people of the country, without doubt, have found their account in drawing strangers to the place, and perhaps have shewn them a stone, or a statue, or something like one, and positively affirmed that it was Lot's wife. Fools and block-heads, at this day, may believe them if they please; but we should as soon expect to see a hoof of Balaam's ass, or the tail of Tobit's dog, as the remains of Lot's wife.

‘ 1 Sam. xvii. 55. — Whose son is this youth?] All that can be made of this, is, that Saul and Abner did not know whose son David was; as also ver. 56, 58, shew, which might well be: so that the common silly enquiry, *how they did not know David*, like that of Gen. iv. 16, 17, who was Cain's wife that he took in the land of Nod, might be spared. It is strange that commentators should be so unattentive, and in particular that Poole, after consulting so many to compose his Synopsis Criticorum, should labour so hard at it in his English Annotations.’

We were pleased with this observation, and ready to congratulate the author, on his great attention, and extraordinary penetration, till we found the same remark in Poole's Synopsis, and recollected that the father must have been as well known to Saul as the son; for we are told, ch. xvi. 19, that *Saul sent messengers unto Jesse, and said, send me David thy son, who is with the sheep*; upon which we perceived that this note was nothing but a piece of groundless ostentation, the difficulty remaining as it was before. This led us to examine what our annotator had said of Cain's wife; but here we met with nothing either new or useful. ‘ Abul Pharagius, he says, a noted author of the Christian Jacobites, in Lesser Armenia, about the end of the thirteenth century, writes that Cain had a twin-sister, named Azrun, and Abel another, named Owain. Eutychius also, one of the Melchites, and a patriarch of Alexandria, in the tenth century, says in his Annals, that Adam would have Cain marry Abel's twin-sister, but he would not, because his own was more beautiful.’

Purver has confounded these accounts: Abul Pharagius calls these women, Klimia and Lebûdha; Eutychius, Azrûn and Owain

Owain. But to what purpose is the reader amused with these legendary tales! — Every body knows that Adam begat sons and daughters, and that Cain must have married one of his sisters. The propriety of this collateral marriage admits of no dispute, as it was necessary for the propagation of mankind.

‘Psal. cxxxvii. 9. He shall be blessed who takes, and disperses thy children at the rock.] The Hebrew verb, which is a common one, and so its meaning, certain and well known, signifies thus, and not *dasheth*; but it is supposed the *dispersing* or *scattering* here was to be by *dash*ing, which is not proved: and as here, is it not better to keep to the simple sense? which may be *dispersing the children among the rocks, or turning them out into the wilderness*; whereas the other requires *their brains* also to be understood, that should be *dispersed* or *scattered*; but by the text, it was the *children themselves*; and if *dash*ing had been intended, why was it not expressed? since the Hebrew has another verb, viz. דָּשַׁח for it, used on such occasion, 2 Kings, viii. 12. Isa. xiii. 16, 18. Hos. x. 14, and xiii. 16. As it stands in the com. trans. &c. it seems very shocking; but Barton expresses it more horribly:

“He shall be blessed for his pains,
That dasheth out their infant-brains.”

And thus Ford with Patrick.’

Our translator pretends that דָּשַׁח does not signify to *dash*, but the same word occurs Judg. vii. 19. and there he renders it, *ashed to pieces*. How necessary for some people is a good memory!

Compare this verse with Isa. xiii. 16.

‘Poem of Solomon; ch. i. 2. Let him give me some kisses.] In the spiritual, which is the principal sense. — I have thought over and over [quoth Mr. Purver] that the present poem represents principally, if not only, the reciprocal love and regard of Christ Jesus and the soul, at the season of its first conversion, or during its being initiated into the state of renovation.’

‘Isa. ch. ii. 2. In the latter days.] Of the gospel.’

Our author misapplies this prophecy. The 7, 8, and 9th verses cannot be referred to the days of the gospel. The 4th verse relates to the peaceable establishment of the Jews in their own land, after their return from the captivity.

‘Ch. xi. 1. And a sprout will come out of the stem of Jesse, &c.] Jesus Christ indisputably: and the Hebrew word being *Nazer* may also signify a *Nazarite*, to be the prophecy spoken of Matt. ii. 23, which has been so difficult to find out. See Jerome here.’

St. Matthew could not possibly allude to this passage; for he observes that it was said *διὰ τὸν προφητῶν*, by the prophets in general; whereas the word נָצַר is not applied to any person

what-

whatever, by any other prophet, or in any other place; and it would be ridiculous to suppose that Christ was more properly *the branch* at Nazareth, than at Bethlehem. The other sense which Purver suggests is forced, and nothing to the purpose.

Our author, however, has entirely mistaken the purport of this chapter: for it does not relate to Jesus Christ, but to Zerubbabel, whose government was to be totally different from that of the last kings of Judah, who trusted their most profligate courtiers with their authority, and by these means oppressed the righteous of the nation, of which they were accused by the prophets. This was that ancient righteousness which God promised by Daniel after the restoration. The return of the Jews from the countries to which they had fled for safety, or had been transported by the Chaldeans, the subjection of the Philistines, Moabites, &c. are circumstances which clearly and precisely ascertain the meaning of this prophecy.

'The union and familiarity of the creatures, ver. 6. Mr. Purver thinks, means the peace and unity of true christians.' But that circumstance was certainly accomplished, in the most reasonable sense, in Judea, which is the country meant by the prophet, and not the whole earth. The Jews were never oppressed by the Persians, whereas they had been cruelly treated by the Assyrians and Chaldeans, who in the scripture are frequently called wild beasts, in opposition to the the Jews, who are compared to sheep.

'Matt. chap. xix. 24. It is easier for a camel, &c.] Had it been *cable*, as Bochart and Whitby contend, there is no probability it would have been altered to *camel*; but the contrary is very probable, as two copies have it so; yet not the Syr. nor Arab. though Whitby says it. I do not find it has been considered that a needle might be made big enough for a cable-rope, and so not impossible to men, ver. 26, and that it is *go through*, act. not *be put or pulled through*, pass. nor is this saying of a camel strange, since the Jews had such a proverb of an elephant; of which consult Hammond, with the mistake made, and yet Whitby repeats it, of this Greek word signifying a *cable*.'

Dr. Whitby only mentions the arguments of Bochart, who has considered both sides of the question, and in the conclusion observed, *Quod ὄντι, ὃ καμηλος, tam à Syris ὃ Hellenistis, quam ab Arabibus, potuit pro rudente usurpari: iatque Syros ὃ Arabes non animal, sed rudentem hic intelligere jam docuimus. Vide Hieroz. p. 92.*

The common translation may be right; but the word *διελθεῖν* is no proof that *καμηλος*, in this passage, signifies a *camel*; for *διελευσεται*, Luk. ii. 35, is applied to a *sword* — a sword shall pierce through thy *σὺν* soul; and similar expressions occur in almost every author.

These and the like disputes might be more easily determined, if writers would consider that proverbial phrases have a *local* propriety. Our Saviour, speaking of a *rich man*, naturally draws his comparison from a beast of burthen, which was used to convey, from place to place, the merchandise of that country. See Gen. xxxvii. 25.

We shall now proceed to consider the merits of this translation.

'Gen. chap. i. 1. God created the heaven and the earth at the beginning.'

The energy of these words is diminished by this transposition. Our common translation—*In the beginning God created the heaven and the earth*—is expressed in a more emphatical manner.

'Ver. 2. The earth however was vacant and void, and darkness overwhelmed the deep; but the spirit of God hovered atop of the water.'

The word *atop* ought to be banished out of the English language, and inserted among the *clownish* and *barbarous* expressions which our author has exploded.

'Ver. 3. First God said let there be light, which there was accordingly.'

This passage was deservedly admired by one of the best judges of writing among the ancients. The idea is grand and beautiful; the expression admirably calculated to represent the instantaneous production of light. Almost every translator has endeavoured to preserve the spirit of the original. *Ἐγενήθη ὥς καὶ ἐγένετο ὥς.*—*Esto lux: & fuit lux.*—*Let there be light; and there was light.* But Purver, in his version, has totally destroyed that sublimity which Longinus applauded.

'Ver. 4. And God saw that the light was good, so he separated it from the darkness.'

In the original, *God* and *light* are repeated; but instead of these significant words, our translator has substituted *he* and *it*, which render this period extremely languid and unharmonious.

'Ver. 5. God also called the light day, as he did the darkness night. It had then been evening, and was morning the first day.'

The author, in a long note, endeavours to illustrate the propriety of this translation; but his meaning is obscure, and his reasoning inconclusive.

'Ver. 6. Next he said, Let there be air in the midst of water, making a separation between the two waters.'

Moses is here speaking of the airy expanse, or the atmosphere which supports the clouds; but the reader would imagine, by this translation, that he was only speaking of the air which is incorporated with water.

Ver. 7. Thus God made the air, which parting the water that was below from that which was above itself, there was so? In the translation of this passage, there is neither sense nor grammatical propriety.—We are sorry to see such clogging work in the books of Moses.

Chap. iii. 12. That woman, said Adam, whom thou didst part with me, giving me of it, I eat?

From this confused and ambiguous sentence, it is impossible to collect, whether the offender acknowledges that he had eaten the apple of the woman.

Chap. xxxix. 20. Joseph's master took him and put him into the round house!

When we find the twelve patriarchs *carousing*; Shadrach, Meshach and Abed-nego in the *oven*; and Joseph in the *round-house*, we look upon this translation as a burlesque of the Bible.

Psal. xviii. 15. The foundations of the world were discovered; at thy rebuke, O Lord, by the blast of the breath of thy nose.

What an indelicate image of the Supreme Being does this translation exhibit! The Hebrew word signifies both *nose* and *anger*; and our old translation *the blasting of the breath of thy displeasure*—is infinitely more expressive and majestic.

Psal. xxiv. 19. Take away your heads, O gates, and get away, you everlasting doors; that the glorious King may come in.

Our indignation rises when we see a beautiful passage miserably debased by a mean and vulgar translation.

Psal. lv. 5. Quaking covers me.

In what sense *quaking* can be said to have covered the Psalmist, we shall leave the Quaker to explain.

Psal. lxxviii. 6. And struck his adversaries on the *backside*.
 Ludicrous and indecent!

Psal. cxiv. 8. Turned the rock into a *watery pond*.

“From clime to clime Scriblerus travel'd round,
 O'er wat'ry oceans and terrestrial ground.”

Mar. vii. 27. It is not well to take the children's bread, and throw to puppies.

Ver. 28. Yet she made answer to him, yes, Lord; forasmuch as the puppies, underneath the table eat of the boys' crumbs.

This kind of language debases the dignity of the holy scriptures, and, instead of recommending them to the world, exposes them to ridicule and contempt. It certainly becomes a translator of the Bible to pay a strict attention to the purity and elegance of his diction, and to express the sublime conceptions of inspired writers with a suitable energy and elevation of style.

Our

Our author has avoided some of those obsolete words and indelicate phrases, which occur in our common translation; but at the same time, he has disgraced his own performance by a multitude of mean and vulgar expressions.

In his critical and explanatory notes, he has pointed out some of the faults which others have committed, and displayed a wonderful appearance of learning; but, in many instances, he has misrepresented the commentator he condemns, and the author he cites.

In explaining the prophecies of the Old Testament, he has not run into the absurdities of those who have dreamt of a future temple at Jerusalem, and the restoration of the Jews to their native land; but he has admitted of secondary senses and mystical meanings, (see Isa. xxxv. &c. *) and by not attending to certain criteria, which evidently confine the greatest part of these predictions to the return of the Jews from the Babylonian captivity, he has applied a great number of passages, without the least propriety, to Jesus Christ.

Having mentioned his faults, we must, however, do justice to his merits, and acknowledge that he deserves applause for his uncommon industry and application, and that invincible resolution which carried him through all the difficulties attending this laborious undertaking.

There is one circumstance which gives a value to the present work, that is, The author, having followed the Masoretic copies with the utmost care, has furnished us with a translation of the Bible, agreeable to their system, and thus enabled his readers to see the state of the pointed text, and the opinion of the Jews, concerning many important passages of scripture, at the time when the points were invented.

* Speaking of clean and unclean beasts, Lev. xi. *Bringing up the cud*, he says, may denote spiritual remembrance and recollection: a ridiculous fancy borrowed from some of the fathers!

III. *Original Papers relating to the Disturbances in Bengal. Containing every material Transaction from 1759 to 1764. In two Volumes. 8vo. Pr. 7s. Newbery. [Concluded.]*

IN our last Number (See p. 276) we brought our review of these papers down to the period of the dispute between the nabob and the company's servants, concerning a private trade claimed by the latter, distinct from that of their masters. Mr. Hastings, in his journey to Patna, had many opportunities of observing how much this trade was abused by the English, and how ruinous it was to the nabob. Mr. Vansittart suggested various expedients for preventing it, which, to a reader

who is not on the spot are uninteresting. It is sufficient to say, that by forged duffucks, or orders, from the English company, disposed of to natives and others, and which the nabob's officers durst not controul, such an inland smuggling was carried on as daily encreased the nabob's difficulties. All the members of the factory agreed to the reality of those abuses, but differed in the means of redressing them.

'Private factors (gomastahs) set themselves up for judges of causes, particularly where there own interests were concerned, or that of their masters; beating and binding officers of considerable station in the country government—soldiers and Seapoys attending their orders—they forcibly took away goods, they dealt in all merchandize, fixed their own prices, extorted payment, hoisted English colours, forged passes, would give no account of themselves—shops were shut up—villages abandoned—and nothing was heard of but outcries on the one hand, against the tyranny and oppressions of the English and their gomastahs; and on the other, against the insolence and encroachments of the Nabob and his officers.'

In October 1762, it was agreed that the governor, attended by Mr. Hastings, should pay a visit to the nabob, to regulate affairs with him: and, upon the whole, it appears that they concerted a plan of the regulations to prevent the many complaints and abuses of the private trade; which was drawn up with great judgment. Mr. Vansittart established a trade in favour of the English merchants, upon their paying nine per cent, which was less than had been formerly paid by them at Luckypoor; and the president knew that the profits of that trade would bear such a charge without the least cause of complaint.

'In order therefore to bring the business to a conclusion, he summed up all his complaints and proposals in a letter, the 26th of December, and the president immediately wrote him an answer, assuring him, that the regulations agreed on should be established, and that orders should be sent in consequence, to all the subordinate factories. At the same time, the president desired, that the nabob would give him orders to all his officers, directing them to act in conformity to these regulations, which orders should be forwarded with the president's from Calcutta.'

In the month of January 1763, various altercations happened between the nabob's deputy at Patna, and Mr. Ellis; but the nabob being then upon an expedition against the Kingdom of Napal, a letter from the English president it seems did not reach him in time. The board of the English factory thought that the regulations which had been agreed upon by

the

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 the president encroached upon their rights; and a resolution was taken to call down all their members of the board from the subordinate factories to the presidency. The president defended his regulations, but it appears that the board was in great agitation; and though the president had reason to be offended at the nabob's haste and want of thought, and at the ill-judged power which he had so suddenly put into the hands of his officers before the president's arrival at Calcutta, to send circular letters from the board; yet he used every argument, in all his letters to the nabob, that might remove the alarm given him by the extraordinary appearances in Calcutta; and to persuade him to avoid furnishing, by any act of resentment, an occasion for open hostilities against him. Unhappily, the jealousies had arisen to so great a height, that such palliatives had no longer their effect; and from this period, the president had not only to contend with the violence of the gentlemen who had now the rule of our affairs, but the unconquerable distrust of the nabob.

Accordingly, the remaining extracts from the consultations will shew the steps by which the breach was widened, and a daily increase of authority thrown into the hands of the subordinate factories; until at length Mr. Ellis thought himself at liberty to begin the war, by the attack of the city of Patna, which was surprised and taken, without resistance, by our troops (in the night of the 24th of June, 1763) and, by the disorderly behaviour of our troops engaged in the plunder of the place, was retaken by a small detachment of the nabob's people the next morning.

The subordinate factories multiplied their complaints, and the president was loaded with the blame; nor would the board confirm the regulations proposed in the governor's letter to the nabob. The president, according to the letters before us, avoided every word that could inflame, and hoped that the nabob might be induced to consent to subject his government to some loss and inconveniences, rather than engage in a war, to his inevitable ruin and the company's great detriment; but in the mean time he gave up, as far as it was possible, his own opinion to the board. Their consultations in March, 1763, seem to have been very arbitrary, and, indeed, indefensible and insolent to the last degree; for, according to the papers before us, it was moved, that a letter should be written to him by the board, to inform the nabob that all power belonged to them; but this was over-ruled, upon proof that he knew, and had a long while known, that all power did belong to the board.

As all negotiating was now at an end, Mr. Amyatt and Mr.

They were deputed to wait upon the nabob, who complained of his approaching ruin. Hostilities commenced on the part of the factory. One of the nabob's officers was taken prisoner and sent to Patna; while his master behaved with great moderation, which brought on many consultations in the factory. The nabob thinking himself aggrieved, acted in a manner that made those high and mighty gentlemen of the factory believe he intended to act offensively; and it is incredible what a contemptible opinion they had of him and his power. Some arms designed for the English troops at Patna were seized at Mongheer, and the boats which carried them detained for some time, but released on the 22d of June.—The rest of this very interesting narrative is best known by the words of the editor:

“On the 1d of July orders given for the army to march—report that Mr. Amyatt was set out for Patna, and that Mr. Ellis had attacked and taken that city.

“The nabob Meer Jaffer proclaimed the 7th of July 1763.

“While the board were sitting, a letter arrived from Meer Cossim, and confirmed, what had been for some days apprehended, the news of the defeat of our detachment at Patna.—The city had been surprized, and taken without resistance by our troops, in the night of the 24th of June; and, by the disorderly behaviour of the troops engaged in the plunder of the place, was retaken by a small party of the nabob's people the next morning; after which loss the scattered remains of the army retired across the river, and were then all destroyed or taken prisoners.

“This was followed by a note from the gentleman of Cossimbazar, dated the night of the 4th of July, with intelligence, that their factory was surrounded by a numerous force.

“The president, that there might appear to be no dissensions to impede the vigorous prosecution of the war, consents to sign the proclamation.

“Consultation, 6th of July, 1763.

“Articles the nabob Meer Jaffer should agree to.

“On the 12th the treaty was concluded.

“Demands made on the part of the nabob Jaffer.

“By the superior courage and discipline of our troops, and the admirable conduct and activity of major Adams, their commander, the war was brought to a conclusion, by the expulsion of Meer Cossim beyond the Carumnassa, in little more than five months from its commencement, with considerable loss, except that of the unhappy prisoners, who fell into Meer Cossim's hands at the beginning of the troubles, and were inhumanly massacred by his orders, on the 5th of October.”

" The first intimation of such a design was received in a letter from Meer Cossim to major Adams, a few days after the attack of the intrenchments at Oodwa Nulla. An exact translation of it. Dated the 9th of Sept. 1763.

" Letter from the president to Cossim Aly Cawn, dated the 7th of Sept.

" Letter from major Adams, dated the 14th of Sept.

" Strange state of mind of Cossim Aly—with asseverations and oaths he denies he had any hand in the death of Mr. Amyatt who was killed on his return to Calcutta; and that it happened by mistake, without his order;—laments it, and apologizes for it; and at the same time seems quite insensible of having done amiss; in the orders given for the massacre of the English prisoners that remained in his power.

" Letters that might tend to determine the question, how far there had been a concerted design in any members of the council, to dispossess the nabob Cossim of the subahship, and to procure the king's (Mogul's) nomination of another person in his place.

" Extract of a letter from Mr. George Gray, resident at Maula, to the governor (dated the 7th of January 1764.)

" Letter the 23d of March 1764, from Mr. Denier.

" Extract from a paper of representations, delivered by the nabob Jaffer Aly Cawn to major Adams, to be laid before the board—All of them complaining of the tyranny and oppressions of the English gomastahs in carrying on their trade.

" As soon as the war with Meer Cossim was ended, and the nabob Meer Jaffer was in full possession of his government, the president thought himself at liberty to return to England; which he had before declared his resolution of doing; when there should be no longer any public call upon him for his stay. He accordingly acquainted the board with his intention, in a letter 19 Dec. 1763.

" The answer of the council, unanimously requesting the president to stay another season, to " prevent the country and the company's trade from being again exposed to the hazard and desolation of war."

We have been the more particular in our review of this compilation, as we think it contains a series of transactions scarcely to be paralleled in history; and such as would indeed be incredible, were they not authenticated by original papers.

" commander, the war was brought to a conclusion, by the expulsion of Meer Cossim beyond the Carnatahs, in little more than five months from its commencement, with incon- siderable loss, except that of the unhappy prisoners, who fell into Meer Cossim's hands at the beginning of the troubles, and were inhumanly massacred by his orders, on the 5th of

IV. *The Works of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. Collected and revised by Deane Swift, Esq; of Goodrich, in Herefordshire. Vol. 15. small 8vo. Pr. 2. 6d. sewed.* Johnston.

THE publisher of these posthumous works, in an advertisement prefixed to this volume, has abundantly satisfied the public as to their authenticity; and we may venture to say that it contains many pieces equal in merit to any of Swift's former productions. The character of this author is too well known to be attempted here, and yet it receives new lights from the work before us. He is known by his delicate, yet inimitable manner: his brush carries with it more execution than the pencil of any other painter of living manners; and his character is so discernible, that the originality of the work is established beyond all the proof it could receive from the hands and seals of a parliament of critics.

The first tract with which we are presented, is entitled, 'Memoirs relating to that change which happened in the queen's ministry in the year 1710.' It has long been a matter of difficulty to ascertain the rank which this author held among the ministers and politicians of his times. The general opinion is, that he was little better than the drudge of a faction, and only held the pen for the Tory party. The piece before us, however, carries with it the strongest evidence, that in public affairs the author could think for himself; and that he was by no means attached to modes, persons, or forms of government. The colouring is strong and free, and the reader who can divest himself of prepossession, will find it true likewise. We here see queen Anne and the earl of Oxford as they were formed by nature, and not as drawn by the Dean in other parts of his writings, where the former is represented as the perfect pattern of religion and majesty, and the latter as the complete model of magnanimity and wisdom. Speaking of the queen, 'There was not, perhaps, in all England, a person who understood more artificially to disguise her passions than the late queen. Upon her first coming to the throne, the duchess of Marlborough had lost all favour with her, as her majesty hath often acknowledged to those who have told it me. That lady had long preserved an ascendant over her mistress, while she was princess, which her majesty, when she came to the crown, had neither patience to bear, nor spirit to subdue. This princess was so exact an observer of forms, that she seemed to make it her study, and would often descend so low, as to observe, in her domestics of either sex, who came in her presence,

sence, whether a ruffe, a periwig, or the lining of a coat, were unsuitable at certain times. The duchess, on the other side, who had been used to great familiarities, could not rake it into her head, that any change of station should put her upon changing her behaviour, the continuance of which was the more offensive to her majesty, whose other servants, of the greatest quality, did then treat her with the utmost respect.

The earl of Godolphin held in favour about three years longer, and then declined, although he kept his office till the general change. I have heard several reasons given for her majesty's early disgust against that lord. The duchess, who had long been his friend, often prevailed on him to solicit the queen upon things very unacceptable to her, which her majesty liked the worse, as knowing from whence they originally came; and his lordship, although he endeavoured to be as respectful as his nature would permit him, was, upon all occasions, much too arbitrary and obtruding.

To the duke of Marlborough she was wholly indifferent (as her nature in general prompted her to be) until his restless, impatient behaviour had turned her against him.

The queen had not a stock of amity to serve above one object at a time; and further than a bare good or ill opinion, which she soon contracted and changed, and very often upon light grounds, she could hardly be said either to love or to hate any body. She grew so jealous upon the change of her servants, that often, out of fear of being imposed upon, by an over-caution, she would impose upon herself; she took a delight in refusing those who were thought to have greatest power with her, even in the most reasonable things, and such as were necessary for her service; nor would let them be done till she fell into the humour of it herself.

If any objection lies to the truth of the above character, it is the precision and minuteness with which it is drawn; as we can scarcely conceive how the Dean could find opportunities to study the original with so much exactness. This doubt, however, may be removed, by our reflecting upon the great intimacy in which he certainly lived with those who had the best opportunities of knowing her majesty's character. In the course of those memoirs, the Dean accounts for the authenticity of his information, by his perfect knowledge of the persons and views of the whig as well as the tory ministry. His pamphlet, entitled 'The contests and dissensions of the nobles and commons in Athens and Rome, with the consequences they had upon both those states,' made him first known to the world; upon which (says he) my lord Sommers and Halifax, as well as the bishop of Salisbury, desired my acquaintance,

quaintance, with great marks of esteem and professions of kindness: not to mention the earl of Sunderland, who had been of my old acquaintance. They lamented that they were not able to serve me since the death of the king, and were very liberal in promising me the greatest preferments I could hope for, if ever it came in their power. I soon grew domestic with lord Hallifax, and was as often with lord Sommers, as the formality of his nature (the only unconverfable fault he had) made it agreeable to me.

The Dean, it seems, in politics, was inclined to be a whig, but a high churchman in religion; and he wrote a pamphlet to shew the danger the church was in, from an intention which the earl of Wharton had to take off the test, when he was lord lieutenant of Ireland. About the end of August, 1710, our author went to England, at the desire and by the appointment of the archbishops and bishops in Ireland, to solicit the first fruits and twentieths to the clergy; of which commission he acquitted himself with success, by the favour of Mr. Harley, afterwards earl of Oxford. When the tory ministry took place, lord Bolingbroke, Dr. Atterbury, Mr. Prior, Dr. Friend, and others, wrote a paper called *The Examiner*, in defence of the administration. After publishing about a dozen numbers, they grew tired of it; and it was continued solely by Dr. Swift for eight months. The rest of these Memoirs are curious and entertaining; but we have not room for farther particulars.

We are next entertained with a Preface to the History of the four last Years of queen Anne's Reign. In this piece the Dean affects to write upon revolution principles, and to have been very independent as to all parties; and yet he scarcely keeps within the bounds of decency, when he mentions the accession of George I. to the crown of Great-Britain. He tells us, that he kept Mr. Addison and Mr. Congreve, (who were whigs) in their employments; and that Mr. (afterwards Sir Richard) Steele might have been safe enough, if his continually repeated indiscretions, and a zeal mingled with scurrilities, had not forfeited all title to lenity. He concludes this Preface with a warm vindication of the tory ministry from all imputation of their designing to set aside the protestant succession.

The piece that follows is written with the same intention, and is entitled 'An enquiry into the behaviour of the queen's late ministry, with relation to their quarrels among themselves, and the design charged upon them of altering the succession of the crown.' This, we think, is the most important, as well as candid, tract that ever fell from the Dean's pen. He has here drawn the characters of the duke

duke of Ormond, lord Bolingbroke, and the earl of Oxford, in a most masterly manner; and it is easy to discern, in his softening of their several failures, the great lines of obloquy with which they were charged by their enemies. The amiable portrait which he has made of the duke of Ormond has never, so far as we remember, been disputed by his most inveterate enemies; and it is well known that some of the best friends of the protestant succession would have been glad that he had been less precipitately driven into despair. The Dean's character of lord Bolingbroke is very highly coloured. 'It happens (says he) to very few men, in any age or country, to come into the world with so many advantages of nature and fortune, as the late secretary Bolingbroke: descended from the best families in England, heir to a great patrimonial estate, of a sound constitution, and a most graceful, amiable person: but all these, had they been of equal value, were infinitely below, in degree, to the accomplishments of his mind, which was adorned with the choicest gifts that God hath yet thought fit to bestow upon the children of men; a strong memory, a clear judgment, a vast range of wit and fancy, a thorough comprehension, an invincible eloquence, with a most agreeable elocution. He had well cultivated all these talents by travel and study, the latter of which he seldom omitted, even in the midst of his pleasures, of which he had indeed been too great and criminal a pursuer: for, although he was persuaded to leave off intemperance in wine, which he did for some time to so great a degree that he seemed rather abstemious, yet he was said to allow himself other liberties, which can by no means be reconciled to religion or morals; whereof, I have reason to believe, he began to be sensible. But he was fond of mixing pleasure with business, and of being esteemed excellent at both; upon which account he had a great respect for the characters of Alcibiades and Petronius, especially the latter, whom he would gladly be thought to resemble. His detractors charged him with some degree of affectation, and, perhaps, not altogether without grounds; since it was hardly possible for a young man, with half the business of the nation upon him, and the applause of the whole, to escape some tincture of that infirmity. He had been early bred to business, was a most artful negotiator, and perfectly understood foreign affairs. But what I have often wondered at in a man of his temper, was his prodigious application, whenever he thought it necessary; for he would plod whole days and nights, like the lowest clerk in an office. His talent of speaking in public, for which he was so very much celebrated, I know nothing of, except from the information of others; but understanding men, of both

both parties, have assured me, that, in this point, in their memory and judgment, he was never equalled.

If we reflect on the time when this character was drawn, and the high reputation of the original, it must be allowed to be just; and that under the *liberties* here censured by the Dean, is concealed the profligate disregard his lordship had for all religion, and his unbounded perfidy towards all parties and persons with whom he was connected. It was then little suspected that this pillar and patron of the high-church was (if he had any principle at all) a rank atheist. The character Swift has drawn of the earl of Oxford is too long to be inserted here, and is executed in a manner that can admit of no partial quotation. Though the earl is professedly our author's hero, yet we can easily see, in the strokes he has thrown into his picture, the darkness, the reserve, the craft, and the perplexity, with which he has been charged by his enemies; for the Dean frankly owns, that procrastination and delay, (which others perhaps may term treachery and breach of faith) was one of his imperfections, universally known and complained of. The author, however, has omitted to inform us, that this other pillar of the high-church was by education and principle a dissenter.

In this volume * we have the copy of a memorial presented by the Dean, April 15, 1714, to the queen, praying for the place of historiographer, that he might write the history of her majesty's reign. The remainder is composed of miscellaneous pieces, chiefly relating to politics, and many of them, particularly one called 'An account of the court and empire of Japan,' and another 'An abstract of the history of England,' such as would discredit the pen of an author of the lowest class. *To be concluded in our next.*

* There are three editions of this work, viz.—One vol. 4to. Pr. 12s.—Large 8vo. 2 vols. 10s.—Small 8vo. 3 vols. 7s. 6s. all sewed.

V. *The History of the Marquis de Roselle. In a Series of Letters. By Madam Elie de Beaumont. Translated from the French. In two Volumes. 8vo. Pr. 6s. Becket.*

THESE letters contain the history of an artful opera girl at Paris, with whom the marquis de Roselle, a young nobleman of the first rank in understanding as well as quality, is so desperately enamoured, that he offers to sacrifice to her his fortune in presents, and his person in marriage. At last, by the prudence and diligence of his friends, the exquisite hypocrisy with which she had deceived her lover into an opinion of her virtue is discovered. He shakes off his shameful pas-

sion,

sion, and marries a lady of real virtue, with whom he is completely happy.

With regard to the execution of this piece, it deserves our highest approbation. The sentiments are unaffectedly elegant, and its tendency unexceptionably moral. The situations of the parties are interesting and well described, and the characters in general are admirably sustained. The chief of them, besides the marquis and the opera girl, whose name is Leonora, are,

The countess of Saint-Sever, the affectionate sister of the marquis, who is distracted with the thoughts of his falling off from that affection and intimacy which had always subsisted between them. She imparts her disquietudes to her friend madam de Narton, a lady of the most consummate prudence and the strictest virtue, who gives her excellent advice with regard to her conduct towards her brother: the alteration of whose disposition is at last discovered to be owing to his unworthy passion. The countess endeavours, but in vain, to conquer it, by bringing about a match between him and a young lady of reputation. In the eighth letter his correspondence with Leonora begins; and the reader may form some idea of this delicate female pen, by the two following specimens.

From the Marquis to Leonora:

Paris, Nov. 28.

Throw me not into desperation, adorable creature: you have never been so passionately admired, you have confessed it to me. By what fatality is it that the tenderest of lovers should incur only your cruelty? What crime is it I have committed? Crime! Can I be criminal? Can so sincere a lover commit a crime against the object of his passion? Thou hast prohibited me even the pleasure of seeing you. Two days, two whole days are passed without the hope of — And canst thou hate me? Good God! — Yes, Leonora, you may justly be accused of cruelty; for what can possibly be your motive for such conduct? Deign at least to inform me of the cause. If — but I will not entertain so horrible an idea — My heart grows cold, I shudder at the thought. Explain thyself — No, rather keep from me — Yes, I would know the worst. If I am doomed to suffer thy hate — But you will be offended at this. — Forgive, oh! forgive, my dear Leonora, these involuntary transports. You know too well that I had rather die than displease you. Do not persist in driving me to despair; deign to write to me, to answer me, to mix some consolation with your severity; at least from pity, if not from love. Adieu; the agitations of fear, love, and tenderness perplex and confound all my ideas.

Hea-

Heavens! What a state of mind! Permit me, dear Leonora, to see you to day. Refuse me not this favour.—You must not—I fly to your presence.

From Leonora to the Marquis.

Paris, Nov. 28.

Your passion, my dear marquis, affects me; but how mortifying are your suspicions! Can you not forgive that I should, in the least, merit your esteem? Your virtues have inspired me with so much for you, they have cast such a ray of light over my soul, that, instead of complaining, you ought to approve its effect. Yes, my dear marquis, it is to you I owe a desire, a taste, for virtue. Nature, indeed, had planted the seeds in my heart; but you have caused them to germinate. Neither the rigour of my fortune, nor the cruelty of my parents, in bringing me up to so dangerous and seductive a profession; not all the temptations it hath, unhappily subjected me to, could eradicate its precious germ from my heart. But dissipation, the force of example, and what, alas! is still worse, indigence, horrible indigence, have long held that fatal bandage, which you have caused to fall from mine eyes. You have little reason to complain of my heart. It is that which pleads for you, and makes me forget the injustice of your suspicions. I hope I may put so much confidence in your complacency for me, as to be assured you will not come to-day. I wish I may be able to see you any other without danger. Adieu, my dear marquis, it is to be hoped you will know Leonora better.

Mr. Valville, a fashionable rake, of great decency but no principle, and one who understands the most exact decorum of intrigue, is introduced as the marquis's correspondent. An habitual intimacy had, it seems, been contracted between them, and his chief business is to render the marquis a man of fashion, and to rally him for having any serious attachments to Leonora, or any other woman. This character is admirably well supported; and though perhaps fifty years ago it would in England have been looked upon as forced and unnatural, yet, we are afraid that it is one of the immoral acquisitions which we are daily gaining from our polite neighbours. Saint Sever, husband to the countess, is introduced as a Marplot, who undertakes to cure the marquis of his fondness for Leonora, but is perpetually going the wrong way to work, and exasperates rather than removes the evil.

A young gentleman, whose name is Ferval, a friend to madam de Narton, is engaged by that lady to assist in opening the eyes of the marquis to the infamy of his mistress; and one

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De la Roche, an old covetous financier, but who keeps Leonora at vast expence, being informed by Saint Sever of her infidelity, strips her of all the rich presents he had given her, and turns her into the street. She is possessed of such exquisite art, that she turns this circumstance to her advantage, and the marquis is more enamoured with her than ever, even to the approaching ruin of his fortune, great as it is. Ferval, by the help of gold, gets acquainted with Leonora's waiting-woman, and is informed by her, that one miss Juliet, who is kept by a rich gentleman fifty miles from Paris, is the only correspondent Leonora has, and mistress of all her secrets. It is necessary the reader should be informed, that this miss Juliet had been employed by Leonora to procure a letter to be written to her from Tours, signed by one D'Abbeville, who is supposed to be a very rich man, passionately fond of Leonora, and offers her marriage. This letter, which is formed with most consummate art, falls into the hands of the marquis, who was curious to know its contents, through the apparent uneasiness which it gave to Leonora, and her well studied affectation to conceal it. In the mean while, the indefatigable Ferval, by the assistance of Martha, (the waiting-woman) gets a sight of, and transcribes two letters of Juliet to Leonora, which sufficiently discovers the wicked designs of the latter upon the marquis, who is now so distractedly fond, that he resolves to marry her. The reader will see, with how much sincerity on the one part, and cunning on the other, this courtship is carried on, in the two following letters.

From the Marquis to Leonora. Paris, Feb. 10. g.

Cruel creature! You forbid me then to see you! Unhappy as I am, what crime have I committed? What but that of loving you to distraction? But how can I love thee otherwise? Forbid me to see you! If thus you chuse to return my assiduity and tenderness, ought you to carry your barbarity so far as to increase my passion till I am no longer master of myself? Canst thou think, my adorable girl, that I can ever fall in point of respect to you! No, my dear Leonora; even yesterday, in that fatal moment when the excess of my passion prompted me to—Did you not then see the shame, repentance, the terrible confusion, into which your reproaches threw me? I even adore that virtue which reduces me to despair. I swear to you, by all that is sacred, that I never more will offend your modesty; but do not deprive me of the only happiness I have

have left, the pleasure of seeing you. Consider, my divine charmer, consider that my life depends on it. I have sacrificed, alas! every thing to Leonora. You required me to break with Valville: it is done. I no longer continue to see my sister; my dear, my affectionate sister. How unhappy! O fatal passion, terrible connections! Forgive, forgive, my dear Leonora; thy love may yet make me happy; deign to return my passion, to see me again, and I will forget all the rest of the world. For nothing is of any consequence to me but thee.'

From Leonora to the Marquis.

Paris, Feb. 20.

'No, Sir, it is impossible for me to see you without danger. I see it, I tremble at it, and will never expose myself to the like again. I do love you—This is the first time I have made that confession, and it shall be the last. I will see you no more. It is indeed a considerable sacrifice I make; but it is what I owe to virtue. After such an unhappy trial, can I, without a criminal temerity, depend on that reserve you promise? Is it impossible. Believe me, my dear marquis, believe me, it costs me not a little to keep you from me, to tear you from my heart.—But, forget this fatal love, suppress this dangerous passion. Be happy, and reflect, if I were ever dear to you, that my honour is the only good I have left: rob me not of that. Take back your presents, I can keep none of them; but my heart will ever retain the grateful remembrance that they were once bestowed. A ray of light begins to illuminate my soul.—Enquire not what I am going to be. I take my leave of the opera. Ah! why did I not leave it sooner! Wrapt up in my innocence and obscurity, without fortune but without remorse, I shall be able to subsist on my labour, without standing in need of the perfidious presents of men. The difficulty I shall have in accustoming myself to a life of labour and solitude, will be the first expiation of the faults, which the condition to which I have been bred may have caused me to commit. My conscience is pure; let me then banish from my heart the image of a man I have loved too well; and mayest thou triumph over your passion in like manner. Adieu.'

The rest of the correspondence between them is all of the like strain; but the coyness and delicacy of Leonora is such, that the marquis contracts an illness which endangers his life, to the great grief of his sister and friends. He discovers to the former his passion for Leonora; is, after some time, relieved, and at last out of all danger. His sister endeavours to dissuade him

him from the thoughts of marrying Leonora, with arguments that do great honour to the spirit and sensibility of madam de Beaumont; but, in the mean time, Saint Sever takes a very different method, and threatens to have Leonora confined; which renders the marquis quite furious. He fixes the hour of marriage with her; but Ferval having been furnished by one of his sisters with three hundred guineas, (she having pledged her jewels for that purpose) gets possession, from Juliet, of Leonora's original letter; and, with some difficulty, gains access to the house of the marquis at the instant his hand was to have been joined in marriage with that of Leonora, who had refused to supply Juliet with money. The bridegroom is enraged at the intrusion and impertinence of Ferval: a duel ensues, in which the latter, who had blunted his sword for fear of hurting his friend, is dangerously wounded; to the great concern of the marquis; who is at last prevailed on to see the letters.

The perusal of them cures the marquis of his passion, and he is overwhelmed with shame and confusion. After dismissing his unworthy mistress with proper resentment, he is prevailed on to go to Vazennes, where he had an opportunity of drinking medicinal waters for the recovery of his health. Here the unworthy Leonora presents herself before him, in a most miserable situation. He gives her some small relief; but being daily in company with Ferval's sister, a beautiful, virtuous young lady, he marries her; and she has the magnanimity to place Leonora, with a decent subsistence, in a convent. Such are the principal events of this interesting correspondence; in which are included many excellent precepts and observations, particularly upon female education; which some readers, perhaps, may think the most valuable part of the work. We cannot, however, dismiss it without a few observations.

The artifice of Leonora is, we think, too refined; for she carries it farther than seems necessary, and instead of deceiving the marquis, she outwits herself. *There is a tide in the affairs of women as well as men*, which a person of such exquisite discernment as Leonora is represented to be, can scarcely be supposed to miss. We do not see the necessity she is under of keeping up the infamous, but dangerous, correspondence with Juliet, (whom she imprudently disoblige) which at last blasts her hopes, and ends in her ruin: nor do we think it probable that such a woman would have been incautious enough to have exposed herself to conviction by keeping Juliet's letters in her possession.

The character of Ferval may, by some, be thought amiable, but others may think that it is pushed into acts of mad good-

nature, especially as, at the beginning of the correspondence, he is almost a stranger to the person of the marquis. His raising money upon the jewels of his sister, whom he has no prospect of paying, and his breaking off the point of his sword, previous to his duel with the marquis, are acts, we think, not very consistent with the common modes of life. Upon the whole, however, there is great execution and delicacy in this performance. The author shines as a polite philosopher; her sentiments of virtue are noble and refined; and she has with great accuracy traced the workings of the mind through their inmost recesses.

VI. *Electra, a Tragedy.* By William Shirley. 4to. Pr. 5s. Newbery.

THE *Electra* of Sophocles may be called a mother-play, from the many beautiful incidents which it has furnished to the poets of succeeding times, our own Shakespear not excepted. Mr. Shirley's *Electra* opens with a conversation between Arcas and Æthon, friends to the family of Agamemnon, who, on his return from the siege of Troy, had been murdered by Ægyſthus, now king of Mycenæ, with the connivance, at least, of Clytemnestra, wife to Agamemnon, but now to the usurper. At the time of the murder, *Electra*, the daughter of Agamemnon, found means to save her infant brother Orestes, who was conveyed to Phocis, and is supposed to be about eighteen or twenty years of age at the time the drama commences, while his sister *Electra* suffers imprisonment and all kind of hardships, for her detestation of the tyrant and her mother. A correspondence is formed between the court of Phocis and the loyal party at Mycenæ; and a plan is concerted for the restoration of Orestes, to which his friends at Mycenæ are supposed to be strangers. Lycon, the minion of Ægyſthus, enters, and acquaints Arcas and Æthon that the queen, upon receiving some letters, the contents of which greatly affected her, had given orders for *Electra*'s enlargement out of prison. Upon Lycon's departure, *Electra* appears, and, with her two friends, is in great perplexity at hearing nothing from Orestes for some time past. A chiding and upbraiding conversation follows between *Electra* and her mother; with which the first act ends.

The second act discovers Clytemnestra in great anguish of spirit, at the news she had received of the death of Orestes. Ægyſthus enters, and the reader may partly conjecture the conversation that ensued between a hardened villain, and a woman

Woman more than half way gone in guilt, but wrung with remorse and maternal affection. Upon the queen's departure, Lyton enters, and confesses his love for Electra, who is sent for; and Ægysthus commands her to give her hand to his favourite, which she disdains to do in very heroical terms. A messenger acquaints Ægysthus, that an ambassador and attendants are arrived from Phocis, with the urn that contains the ashes of Orestes; and upon their being introduced, with great funeral pomp, to the king and queen, the urn is ordered to be deposited in the burying-place of Agamemnon's family. The king and queen being retired, the Phocian ambassador is discovered to be Melifander, the faithful guardian of Orestes, who, with his friend Pylades, prince of Phocis, is among his attendants. They discover themselves to Æthion and Arcas; and it is resolved to raise the loyal citizens of Mycenæ for the restoration of Orestes.

The first scene of the third act discovers Electra sacrificing before the urns of her brother and father. Her devotions are interrupted by the approach of Orestes in a Phocian habit. He soothes her grief, by pretending to have been the friend of her brother, till she becomes almost frantic. The conversation that follows is, in our opinion, judiciously worked up; we shall therefore give it as a specimen of Mr. Shirley's poetical abilities.

Electra. Away, away, away——

Phrenzy's a friend, although a wretched one:

And reason, when distress is past relief,

Our worst of enemies.—A draught of Lethe!—

O for forgetfulness——

Orestes. Her mind's disorder'd!

Good heav'n relieve her.

Electra. 'Tis a fruitless pray'r.

I am not frantic—I were bless'd to be so.

What could I suffer by the loss of reason,

But loss of griefs that reason cannot cure?

Orestes. Distressful anguish!

Electra. Twelve unhappy years

To bear the load of miserable life,

With but one hope to cheer me! and, at last,

My very goal in view—to lose ev'n that—

And yet survive it!—If thou art a friend,

Push me from off this pinnacle of woe,

And aid my plunge to everlasting peace.

Orestes. In ev'ry pang that wrings thy throbbing heart—

In all thy wrongs, thy suff'rings, I partake,

With agonies unspeakable——

• *Electra*. No more.

Hope not with fruitless pity to retard
A soul that's bent on parting——

• *Orestes*. Hear me——

• *Electra*. No——

I'll be no more deluded. Life's a curse
That only foes can wish me to endure.

• *Orestes*. Mine is the voice of tenderness——of love——

• *Electra*. Provoke not desperation!—On the den
Of dragon-wrath thou tread'st!—Retreat in time,
Nor hazard rashness.

• *Orestes*. Little do'st thou think,
Electra, what an int'rest thou hast here.

• *Electra*. Presumptuous youth!—would arrogance—ah! no—
He but compassionates——yet for thy life——

• *Orestes*. I live but in the hope to cherish thine.

• *Electra*. Say'st thou?—The fates are hov'ring on the wing—
The clouds thick congregate—the whirlwind wakes—
The furies gather round!

• *Orestes*. My sister——

• *Electra*. Hah!

• *Orestes*. What consternation——

• *Electra*. Said'st thou—said'st thou——

• *Orestes*. I'm indeed thy brother——

• *Electra*. Ever-living gods!

It cannot be—it is delusion all—— (fainting)

• *Orestes*. (catching her in his arms) My sister!—my *Electra*!
—heav'ns! she dies!

O idiot rashness!—my unguarded transports

Have kill'd the innocent I wish'd to succour!

Hah!—breathes she not?—she lifts the lids of light!

And beams warm comfort on my frozen heart!

O'erpow'ring raptures——extacy of blifs!

• *Electra*. Thou—thou *Orestes*?—let me view thee well

Oh! no, I am not—cannot be deceiv'd.

Thro' all thy form—each feature—ev'ry limb——

I trace my father, god-like *Agamemnon*!

O'erwhelming happiness—how wild thy flow!

• *Orestes*. Exalted eloquence of eyes and souls!

O looks that touch beyond the pow'r of words!

Tears are true utt'ers of your genuine joy!

• *Electra*. Have the good gods, propitious to my pray'rs,

At last restor'd thee?—from the gloomy depths

Of drear despair enlarg'd, my soul now soars

At once to heav'n, and tastes extatic blifs!

How!—let me call my wand'ring spirits home——

To ask thee by what providential means

Thou now art present—and from whence the tale
That taught us to lament thy timeless fate?

Orestes. 'Twas to deceive the ever-watchful tyrant,
And lull within his mind suspicion's guard
While I obtain'd an interview with thee,
And with the friends of Agamemnon's house,
That we might forge such thunders as will blast
This ruthless ravager who stains my throne.'

Their conversation is interrupted by Pylades and Melifander, with other loyal Argians, who vow fidelity to Orestes; and it is resolved to attack the palace, while Ægythus is at some distance from the city, celebrating certain games, having left Clytemnestra behind him. Pylades, in a separate conversation with Orestes, avows a flame for Electra.

The fourth act opens with a conversation between the two princes; and on Pylades' retiring, Clytemnestra appears. Mr. Shirley cannot take it amiss, if we say that the scene which follows is inferior to that between Hamlet and his mother, in the like circumstances, which never was equalled by Sophocles or by any other poet. After some conversation, Orestes incautiously discovers himself to his mother; and the scene which succeeds is, we think, very affecting. Pylades comes in with his sword drawn, and alarms them with the fear that all is lost; which proves but too true; Ægythus having, by Lycon's information returned unexpectedly, and defeated the loyal party; so that Orestes and his sister endeavoured to escape, but are taken and secured by Lycon. Ægythus is dissuaded by that favourite from putting them both to death immediately; and Clytemnestra is distracted with her situation, but retires. The prisoners are ordered to separate dungeons.

The fifth act begins with a conversation between Ægythus and Lycon. The former gives the latter a pass-key to the prisons of the royal pair; while Lycon engages to murder Orestes, and to ravish and murder Electra. Clytemnestra appears in a most distressful situation, but can make no impression upon her husband in favour of her children. The next scene presents Orestes in prison. While he is pronouncing a soliloquy he hears terrible shrieks raised by his sister, who is now supposed resisting the brutal passion of the ravisher. She enters her brother's prison with a sword and a torch, and informs him, that while Lycon was making his attempt, she happily pulled out his sword, ran him through the heart, and got possession of the pass-key. They escape. In the mean while the loyal party had kept the tyrant's forces at bay, and Pylades had brought up a party of Phocians; so that the royalists

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bore down all opposition, got possession of the palace and the usurper's person. Orestes thus becomes king of Argos and Mycenæ. He goes out to kill Ægysthus with his own hand; but his mother interposing, receives the fatal wound that ends her life. Orestes is carried off raving mad, in reflecting on the matricide he had committed; and the play is finished by Melisande's ordering the tyrant to condign punishment.

To this tragedy is prefixed a Preface, containing a representation of Mr. Shirley's dramatical case, with several circumstances more interesting perhaps to himself than they could be to our readers. It is sufficient here to say, that there is no fence against the flail of office which denied the *Electra*, after Mr. Garrick had rejected it, a licence, but gave it to his masque of the Birth of Hercules, which it seems the managers would not be at the expence of acting, though set to music by Dr. Arne. It is foreign to our province, as critical reviewers, to examine whether Mr. Shirley did, or did not, give Mr. Garrick any personal provocation, for refusing a play, which, to say the least of it, is superior in merit to many he has exhibited. As to the masque, it is confessedly an occasional piece, but well suited to the purpose for which it was intended. We shall conclude by observing, that the case of dramatical authors is hard. If they fall under the displeasure of office, their hardship becomes invincible, as to the representation of their pieces. If they obtain a licence, it appears from Mr. Shirley's Preface, that the managers have it in their option to act or reject them. This option has been complained of as not only inequitable, but against the dignity of government.

VII. *Reflections on Education; relative both to Theory and Practice: in which some of the Principles attempted to be established by Mr. Rousseau, in his Emilius, or Treatise on Education, are occasionally examined and refuted. Written in French by Father Gerdil, Bernabite: Professor of Moral Philosophy in the Royal University of Turin: Preceptor to his Royal Highness the Prince of Piedmont. In two Pocket Vols. Pr. 4s. bound. Davis.*

THAT Mr. Rousseau's works abound with inconsistencies, is a fact which even his warmest advocates cannot deny; the principles of his New Philosophy have, till the appearance of this work, met with but few, and those not very formidable, opponents. Father Gerdil, whose character for profound learning and true politeness (two qualities hitherto deemed almost incompatible) is well known in most parts of Europe, every where treats Mr. Rousseau like a gentleman; and whenever he attempts to confute him, it is by strength of argument, not by

by imposing on the understanding of his readers, or by giving way to abuse and scurrility; as some advocates injure the cause they mean to defend.

This work, in the original, is comprehended in one volume, without any divisions; but as a continued narrative is apt to tire the attention of the reader, the translator has judiciously divided the whole into nineteen chapters; and, instead of the marginal notes, he has annexed at the end of the second volume an analysis of the principal contents, which is certainly of use in pointing out the subjects treated of by the author.

Father Gerdil observes, in his introduction, that Mr. Rousseau proposes, in his *Emilius*, a new plan of education, closely connected with his new plan of legislation; the design of his *Social Compact*, or *Principles of Politic Law*, being to overthrow all civil order; and by his *Emilius* he intends to prepare men's minds for it by a total alteration in their mode of thinking.

This being the opinion of our author, we must not be surprized that he should think it his duty to attempt confuting principles so totally inconsistent with the ideas of religion and morality which he had long before imbibed, and had successfully inculcated in others.

As this able writer himself opens the subject of his reflections in the introduction, we shall lay the passage before our readers:

In his (Rousseau's) first volume of *Emilius* he seems to attend particularly to the unfolding of those principles, which serve as a basis to his system of politics, and his theory of education. He there represents social institutions in the most odious colours; he establishes, as maxims, that a man living in a state of nature is happy within himself, that we were born to be men, but that laws and society have again reduced us to an infantine state: that dependance, which is the consequence of them, is repugnant to nature, and is the source of all our vices: that no man can be educated for himself and for others: that fathers have no right to command their children in matters which are not conducive to their interest.

From these maxims, which serve as a basis to the system of his *Social Compact*, he deduces, in the same volume, the practical rules for the conduct of the first stage of life, on which the whole course of education so much depends.

The principal intention, at present, is to examine these principles, and these rules.

In confuting the paradoxes advanced by Mr. Rousseau, we have endeavoured to fix the theory and practice of education on principles which are more solid, more consistent with the human mind, the peace of families, the tranquility of states,

and the general advantage of mankind. We attempt not to refute every thing that is reprehensible in the four volumes of *Emilius*. To criticise on this book is not even our principal object; it furnishes us, however, with an occasion of reducing into order certain ideas which may not be totally useless to such as are occupied in the education of youth,

‘The writer had, at first, no other intention, but to satisfy himself on one question which was proposed to him, whether there was any thing contained in the first volume of *Emilius*, contrary to religion and sound morality?

‘On a nearer view of his reflections on this subject, he found they were capable of being arranged, and that they were naturally connected. This it was gave rise to the present work.

‘If it ever falls into the hands of Mr. Rousseau, we presume to request him to read it. He will then see his sentiments attacked without animosity or bitterness, and, perhaps, upon recollection, he will have occasion to perceive, that as he has not always been consistent with himself, he cannot always have been in the right.

‘I have only one word more to say to such as may attempt to vindicate Mr. Rousseau. It is not enough to shew that he has asserted things contrary to what are imputed to him, as that would only be an evidence of his frequent contradictions; and without saying any thing of the natural inconstancy of some tempers, a man may, at certain times, have reason to contradict himself; but it will be requisite to prove either that he has not said the things which are imputed to him, or that what is imputed to him is right and proper to be said.’

Our author sets out with observing that Mr. Rousseau betrays, in his *Emilius*, a cast of thinking which is not only singular, but of original singularity, adding that it is this which has acquired him so much fame; this with which Mr. D’Alembert upbraided him with as much truth as pleasantry, when he addressed him in the following words: ‘The character of your philosophy is to be firm and inexorable in its progress. Your principles once laid down, the consequences may be as they will; if they are bad, so much the worse for us; but let them be ever so bad, you will by no means be induced to make a review of these principles. So far from being any ways apprehensive of objections made to your paradoxes, you prevent these objections, by answering them with new paradoxes.’

In the opinion of our author, Mr. Rousseau is acquainted with the taste of the age he lives in, well knows the value of strength and energy of expression; and that a new, bold, lively thought

thought has a much more powerful effect than the cool monotony of reason.

‘When a reader, adds he, is struck with one of these bold and pathetic expressions, which afford work for his imagination, penetrate his soul, and bear him as it were away from himself, will he patiently suffer us to prove that which enchants him to be a mere illusion, and that he does wrong to applaud what so agreeably flatters his vanity?’

In the beginning of the first chapter, father Gerdil proves, from Mr. Rousseau’s own words, the inutility, at least, of his plan of education, as he acknowledges it scarcely possible to reduce it to practice in the world, such as it now is. Of what use then can be a plan of education, a good one if you please, were mankind as Mr. Rousseau would have them, but impracticable as the world now is? Neither would Mr. Rousseau have his plan adopted in part, as is evidently proved by our author from the extract he makes from his preface.

Mr. Rousseau’s opinion that a man cannot be educated at the same time for himself and others, is with great strength of argument controverted by our author; and we think he has manifestly the advantage, Mr. Rousseau being very apt to carry his argumentation to extravagance. His works, undoubtedly, contain many maxims, which will, in future times, do him honour; but then he is so fond of novelty, so well pleased with every new idea that presents itself to his imagination, that he does not give himself time to examine whether it is in every respect consistent with the opinions he has before delivered: on the contrary, he gives it to the public, fully satisfied with its having the appearance of originality.

That man is naturally of a sociable disposition is certain, and many of the good qualities he possesses are undoubtedly derived from society. This our author proves by laying before his readers a picture of the savages of Quito drawn by Don George Juan and Don Antonio de Ulloa. These are men, living in a state of nature, yet many of them civilized by associating with the Spaniards. To be happy a man must be educated for others as well as himself.

In concluding this argument our author observes that, ‘The ancients knew not the distinction which Mr. Rousseau makes betwixt educating a man for himself and for others; they knew not that a man in a state of nature was a numerical unit, and the citizen or civil man, an unit in fractions only; yet did they not succeed amiss in educating both men and citizens; where shall we find, I mean among the Heathens, a man more worthy of this appellation than Socrates? A clear comprehension, which represented to the mind objects such as they really were,

a quality more rare than is in general imagined, an equality of soul not to be ruffled by fortune, an universal benevolence to all men, constituted this great man's character.

• When I say universal benevolence, I mean not that abstracted love of mankind, which many boast to be possessed of. It is easy to love mankind in general; but I would be understood to mean a benevolence towards men taking them such as they are with all their faults about them.

• These were the natural qualities of Socrates, and these qualities made him a good citizen.

• Aristides caused a scheme, proposed by Themistocles, who was very serviceable to his country, to be rejected as unjust; this was an instance of probity with respect to mankind in general; this man certainly merited the appellation of just.

• Aristides, forgetting all that was past, flies to the succour of Themistocles, when the welfare of his country was in question, and herein he proved himself a good citizen.

• Fabricius rejects, with horror, the proposal made him by the physician of king Pyrrhus, who offered to poison that formidable enemy to the Romans. Fabricius was then an honest man; he refused the presents offered him by that prince, and therein proved himself a true Roman.

• The ancients were of opinion that to form a man properly it was necessary to teach him virtue, and that the virtuous man could not fail being a good citizen: they had therefore no idea but that the man and the citizen might, at the same time, be formed.

• The reasonings of father Gerdil are admirable, where he proves the idea of honour, the desire of perfection, and the love of virtue, to be innate in the heart of man; his arguments carry with them conviction, give a sensible and lively pleasure; and instead of making us tired of life, induce us to be thankful to our supreme Creator, for that existence by which we are enabled to exercise those virtues that can alone render a man truly amiable. What a noble idea has he of benevolence? How desirable a quality does it appear from his explanation of its meaning? And what a lively picture does he draw of the effects of true charity?

• Our author next traces Mr. Rousseau in the enumeration he makes of the disadvantages resulting from society, and proves that it is on all accounts much to be preferred to that state of nature recommended and so frequently applauded by the latter. He takes occasion to prove the immortality of the soul, accounts for that fear of death which seems so natural to man, and illustrates his arguments with an example truly interesting.

Mr.

Mr. Rousseau would absolutely banish the subordination that subsists amongst men from society; the subordination of things, which is, he says, from nature, and causes no vices, he admits of, but that of men he deems intolerable. Yet our author proves, that in his Social Compact he allows even of this latter subordination, where he says that 'whoever refuses to obey the general will, shall be compelled to do it by the whole body: which only signifies that they will oblige him to be free.' Father Gerdil does not let this paradox escape unnoticed, but exposes the absurdity of the position.

The origin of civil order is laid down by our author with great perspicuity; proving that it takes its rise, not from fear, convenience, nor benevolence, separately, but jointly from them all; and to these must be added that natural love of order inherent to man, which serves to connect them together. The first three serve to assemble mankind, and the last prompts them to arrange and give the most convenient form to that association. This arrangement requires the rules which are called laws, and the ordaining of laws is naturally followed by the establishment of some authority to which the support of these laws is committed.

The picture this able writer draws, to illustrate his arguments of a people who live in a state of nature in the midst of society, is so striking, and at the same time so new, that we shall lay it before our readers.

'There is no necessity for us to travel as far as the countries of the Hurons or Hottentots, to see a troop of men living together nearly in a state of nature. Every country in Europe will present us with the image of it in the body of strolling beggars. This class of men seem to form a body separate from the state. They live without care on the daily alms they receive from the rich, in the same manner as savages live on the fruits they gather; with this difference, however, that they find in that humanity which is peculiar to well-policed society, more certain resources against want, than savages generally find in the spontaneous productions of nature. They derive also this advantage from society, that the fear of chastisement prevents them from giving way to those excesses which might otherwise disturb the general order. In other respects they feel very little the influence of the laws. They have nothing to attach them to their country; they have neither property, commerce, arts, or industry; they possess nothing, they have no rank, no place in the state, no civil interests, nor any share in the civil institutions; they aspire at nothing, their desires being fully satisfied if they can drink, eat, and do nothing. These men, depending on chance, are a tolerable picture

picture of a state of nature; being detached, as it were, from the bulk of mankind, and living totally independent one of the other. These are men whom social institutions deprave not, who receive no education but from themselves, and tread, without restraint, the path which nature points out to them. In these men should we then find sound reason, pure manners, an energy of soul, with noble and generous sentiments. But this is far from being the case. Most of them lead the greatest part of their lives in an utter ignorance of all moral duties, and of the most common principles of religion, without being in any sort polished, and without those parts of knowledge which do honour to, and make perfect, our reason. All their care is, to take advantage of people's compassion; for this purpose, using every kind of cunning and fraud, and sometimes the most criminal artifices, when they think they shall not be discovered. When they ask an alms, they affect a mild, suppliant, and hypocritical air; but if you refuse it to them, they soon utter the vilest invectives. The division of a piece of money often occasions smart quarrels among them, at which times they breathe forth all the bitterness of their gall. Indolence and laziness constitute the pleasures of their life; and they are said to abandon themselves in secret to drunkenness and the most shameful debaucheries.

'Such are the poor, who, detached from the bands of society, enjoy, in a manner fully, their natural liberty. Such are not the poor which are taken into hospitals, where they are brought up in the fear of God, are accustomed to labour, and are inspired with ideas of a proper subordination. We may hence conclude, that natural independency does not so much conduce, as Mr. Rousseau imagines, to the perfection of man, whose nature is such, that he cannot succeed in any attempt without the assistance of his fellows; an assistance which must imply a society; a society to which a certain order is absolutely requisite, an order which must depend on laws, laws which can only be maintained by government, which last comprehends within its essence relative ideas of authority and subordination.'

After having examined two of Mr. Rousseau's principles, 1. That the first motions of nature are always right, and that there is no original evil in the heart of man. 2. That the subordination of man is unreasonable; our author proceeds to confute a third, namely, That at the age of ten or twelve years, or even more, reason is not sufficiently unfolded in children to render them capable of morality.

The discussion of this argument is very ably managed by father Gerbil; and as daily experience convinces us that children are

are capable of reasoning and combining their ideas at a very early age, we cannot doubt his refuting the opinions of his adversary.

The most proper and efficacious method, says our author, of leading children to what is good, and guarding them against evil, is to inspire them with the fear of God. His method of introducing to their minds the knowledge of God, is worthy of imitation; and the way he teaches children to conceive that God is not corporeal, is simple, but admirable, and cannot well fail having the wished-for effect. He has laid it down in the form of a dialogue, which we shall the more readily insert, as it is but short, though of extensive utility :

The child begins by saying——

‘ Has God no body ? how can he have any thing if he has no body ?

‘ *Master.* Observe all the bodies you see, have they not all some length and some breadth ?

‘ *Child.* Very true.

‘ *Master.* Do you not see that they have a kind of a round, square, figure ?

‘ *Child.* I see plainly they have.

‘ *Master.* Do you not perceive that they resist your hand when you touch and would wish to stir them ?

‘ *Child.* I perceive it.

‘ *Master.* You would know in what manner God is not corporeal ?

‘ *Child.* Yes.

‘ *Master.* You really wish and desire to know it ?

‘ *Child.* Yes.

‘ *Master.* Assure me, then, that you have this wish and desire ; I am somewhat in doubt about it.

‘ *Child.* I assure you of it, believe me I have.

‘ *Master.* You perceive then this desire, this inclination ?

‘ *Child.* I do perceive it.

‘ *Master.* What, strongly ?

‘ *Child.* Yes, strongly.

‘ *Master.* Well, then, is this desire which you perceive in yourself so strongly, nothing, or something ?

‘ *Child.* It is something.

‘ *Master.* Pshaw, I tell you it is nothing.

‘ *Child.* Nothing ! If it was nothing, I should not perceive it.

‘ *Master.* Then this desire which you perceive is something ?

‘ *Child.* Doubtless it is.

‘ *Master.* Tell me then is this desire as long and as broad as that table ?

* *Child.* O dear ! it is neither long nor broad.

* *Master.* Is it round or square ?

* *Child.* O dear !

* *Master.* Is it yellow or green, as heavy as lead or as light as a feather ?

* *Child.* It is nothing you have mentioned.

* *Master.* It is nothing, then.

* *Child.* Pardon me, it certainly is something.

* *Master.* It is then something which is neither long, broad, yellow, green, round, nor square ?

* *Child.* Very true.

* *Master.* Your *desire* then is not a substance like your hand; your hair, this looking-glass, this table, this fountain, nor like the air, which may be felt when it is agitated.

* *Child.* All this is very true.

* *Master.* Why then you must necessarily conceive that there are things which we can neither see nor feel, and which yet are something.

The next principle our author attacks is Mr. Rousseau's assertion, that a child should not obey his parents but through necessity, merely because they are useful to him in supplying his wants. This opinion being subversive of all order and family-love, is too dangerous to be propagated; and therefore in this place clearly refuted.

Locke was for reasoning with children; Mr. Rousseau, however, thinks it superfluous, absurd, and even pernicious; but, as our author very justly observes, if reasoning with children does not always succeed, it is more owing to the incapacity of the master, than to the want of conception in the children: reason with them properly, and they will understand you well.

Father Gerdil now proceeds in the twelfth chapter, to examine Mr. Rousseau's notions with respect to the studies adapted to children. In this part of the work he begins to lay down those admirable maxims which form a practical system of Education, very different from that recommended by Mr. Rousseau: In the first place he distinguishes the use from the abuse of fables; and concludes with great truth, that though they cannot absolutely supply to young men the place of experience, yet are they of infinite use, being aphorisms or emblems of human life; which will serve to make experience of more use, by recurring to the memory on particular occasions.

[*To be concluded in our next.*]

VIII. *The Annual Register, or a View of the History, Politics, and Literature, for the Year 1764.* 8vo. Pr. 5s. Doddsley.

WE have already given our opinion both of the plan and execution (See vol. xviii. p. 73.) of the former parts of this work; and all we have to do now is, to lay before the reader the contents of this volume, with a very few observations.

The History of Europe, with which it begins, describes the state of the Northern courts, and the revolution in the system of European politics, which took place upon the conclusion of the late general peace. The author next proceeds to a pretty diffuse account of the internal disputes in France between her administration and her parliaments. He considers Spain as being still under the influence of French councils; but he thinks that France is strongly disposed towards preserving the peace; and as a very substantial proof of that disposition, he mentions (and we think very pertinently) the largeness of the sum she lately paid to Great-Britain for the subsistence of her prisoners. Such are the contents of the two first chapters; the third is filled with the affairs of Poland, and the well-known exaltation of count Poniatowski to its throne.

The fourth chapter exhibits the tragical death of prince Iwan of Russia, with its consequences. In the fifth we have a general view of the parties in Great-Britain during the year 1764, which we think the author has discussed with great candour and accuracy, though some may think he refines too much in the mention which is made of peace in the king's speech at the opening of the session of parliament. The proceedings there, and in the courts of justice, upon the affair of Mr. Wilkes, are too recent and well known to be more than mentioned here. The sixth chapter discusses the case of general warrants, the state of national supplies, and the long altered scheme of ways and means, with the debates on that subject both from the press and in parliament. The seventh chapter treats of the affairs of Indostan; and the eighth, which is the last, brings them down to the flight of Mhir Cossim out of Bengal.

We are not, perhaps, singular in our opinion, that the author might have improved his plan of the history of Europe, by some general account of, the internal policy that has prevailed in each kingdom he treats of, since the return of peace. By the term *internal policy* we do not mean the great measures of government in the affairs of peace and war, nor the outlines of administration for promoting the future power of a king or a people; but the improvements or alterations introduced

duced into population, manufactures, commerce, agriculture, and the other arts of life; which are the real stamina of health in the body-politic. Ministers may plan, statesmen may intrigue, and generals may enterprize as they please; but probable consequences can only be drawn from the sinews and nerves with which they are enabled to act. How flagrant an instance of this truth had we in the events of our late war with France and Spain!

The merits of the Chronicle which succeeds in this publication consists chiefly in a proper choice and arrangement of facts; and the appurtenances and appendix to that Chronicle, together with the state papers here printed, contain the most important and popular subjects that occurred during the course of the year: but they are too numerous to be particularized.

The character of the late earl of Hardwicke, which, though printed at the end of the volume, was intended to be the first in that division, seems to be drawn, if not by a filial, by a friendly, hand: it is well executed; and with regard to his lordship's public, popular, and personal situations, is unexceptionably just. As a judge and a chancellor of England, we are to suppose he had no hand in the direction of foreign affairs; but if he had, occasionally, the author has been silent as to that part of his character; and we think with great propriety; as the deliberations on which they turn fall not within the knowledge, or under the cognizance of the public.

Under the same head of characters, we have an account of the inhabitants of Camchatca, and of the country itself,—with anecdotes of Jethro Tull, Esq; inventor of the new method of husbandry, called the Horse-hoeing. — Then follow the life of the abbé De la Caille, member of the Royal Academy of Sciences at Paris, &c.—Some account of the life of the late excellent and eminent Stephen Hales, D. D. F. R. S. —Memoirs of Sir Godfrey Kneller.—Account of the life of Mr. Samuel Boyse.—Memoirs of the reverend Mr. Charles Churchill.—Of Mr. William Hogarth.—An account of James Woodhouse, the poetical shoemaker.—Some account of the late learned George Psalmanazar, the reputed Formosan, and convert to Christianity.—An account of the marquis de Frateaux.—And an epitaph on the late Dr. King, of St. Mary's Hall, Oxford.

Under the head of Natural History are inserted several articles that have been mentioned in the course of our own publication; all which we believe have appeared in other works; and we think that the compilers would do no prejudice to their Register, if, for the future, they were contracted. The division of Projects contains eighteen different ones; the utility of which

which we do not pretend to ascertain, because it depends on experiments. The subject, however, of this division is extremely proper for such a publication as that before us. Under the head of Antiquities, consisting of thirteen articles, we have the following which relate to our own country.—A table exhibiting the standard, weight, value, and a comparative view of English silver money, from king William I. anno 1066, to king George III. anno 1763.—A description of the most honourable city of London, written originally in Latin by William Fitzstephen, a monk of Canterbury, who flourished in the reign of Henry II. — A declaration, or brief collection, of one year's expence, for all the ordinaries, dinners, and suppers, with her majesty's (queen Elizabeth's) breakfast, and breakfast for the guard, &c. Among the Essays, which form the next head in this collection, are two by Stanislaus king of Poland, duke of Lorrain and Bar; the one entitled, Reflections on different Subjects of Morality; and the other, A Dialogue between a King and his Favourite, on the apparent Happiness of human Conditions. The other ten are not extremely interesting to the readers for whom this compilation is calculated. The division of Poetry contains twenty-one extracts from poems, or copies of verses, all of them pretty, but mostly printed before, in other collections. The Account of Books published in 1764, which closes this work, consists of An historical and chronological deduction of the origin of commerce, from the earliest accounts to the present time, &c.—A history of the military transactions of the British nation in Indostan, from the year 1745.—The advantage and necessity of the Christian revelation.—An essay on painting, &c. all which we have already reviewed.

Upon the whole, we are of opinion that this volume falls nothing short in merit to any of the preceding. We cannot, however, conclude this article without putting the proprietors in mind, that the public has a right to call upon them, when they publish the next volume; for an accurate index to the whole.

IX. *Letters on the Eloquence of the Pulpit.* By the Editor of the *Letters between Theodosius and Constantia.* 8vo. Pr. 1s. 6d. Becket.

OUR author's remark is certainly true: many who have pretended to teach the arts of persuasion, have been unable to persuade their readers to attention.' But in the
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present instance this is not the case; the observations of this writer are ingenious, and his style agreeable; he pleases while he instructs.

In the first letter he considers what subjects are proper for the pulpit. 'A discourse, he observes, ought always to be adapted to the genius and manners of the congregation before which it is delivered: the same sermon which might have as good an effect as could reasonably be expected at St. James's, would become very improper and very ineffectual indeed, if preached in the parish churches of Llangwillidog, or Mevagizzy; and the discourse that might be very proper, and as effectual as any sermon could be, at either of the last mentioned places, would lose both its efficacy and its propriety if preached at the former.—

'To chuse fit subjects for pulpit-orations, requires a greater degree of taste, and a more perfect knowledge of human nature than is commonly supposed to be necessary. There is sometimes a happiness even in the choice of a text, and the subject of a discourse may preach more effectually than the discourse itself.—I do not allude to the sacred power of a scriptural text, but to certain striking circumstances arising either from the energy and brevity of the expression, or from adapting it, with an obvious propriety, to some temporary occasion—When the fate of Aaron's two sons was pronounced, the sacred writer gives us this short and striking description—*Aaron held his peace*—What expression! Would not this be a most proper text for the subject of religious resignation? And would not the text itself plead more emphatically than the most laboured sermon?

'I have ever been of opinion, that narrative, or historical sermons, which had a moral tendency, bade the fairest for a hearing, and were most likely to be successful—The mind is kept awake by a story; and, if it be well told, it will not fail to leave a proper impression—The power of abstracted thinking is the lot of few; and attention to moral instruction, conveyed in a series of sentiments, is generally vain—The ideas that are received are evanescent; and the doctrine is, literally, like the dew, which, under the first sunshine, evaporates and is gone—But to judge of the tendency of principles from effects related, is practicable to the meanest capacity; and the history of an event secures the remembrance of its moral instruction, by resting undissipated upon the mind.

'There are many stories in the sacred writings pregnant with the most interesting morality, some of which have been, and others may be, made the most proper and effectual subjects for the pulpit.

Well did those inspired writers understand human nature, who preached from facts. They knew that this was the immediate way to the attention, and the surest method of attacking the heart. While instruction is conveyed, *precept upon precept*, the mind obtains an easy defence against such approaches under the covert of negligence, and becomes, at last, perfectly secure in the obstinacy of inattention: but to the relation of a story we are always willing to listen, because we apprehend no design upon the understanding, or the heart.

This was, very probably, among the reasons why the Eastern Prophets and Sages chose to convey their admonitions by allegories; not excepting even those that were intended for the ear of princes, since their impatience of undisguised and unshadowed truths obliged them to have recourse to this method—This impatience in princes might, indeed, be formidable; but it would still remain as a reason, why we should have recourse to the same veils of truth, though its consequences were only neglect, or inattention.

The style in which sermons ought to be written, is the subject of the second letter. ‘The first rule, he says, with every preacher, should be to accommodate himself to the capacity of his hearers. Let him think nothing too degrading that brings his style and sentiments to the level of their understandings. It is not necessary, in order to do this, that he should have recourse to images that are farcically low. It is the mode and structure of their idiom, not the phrase itself that he is to adopt, when he addresses himself to the low and unlearned. And let him never, if he can possibly avoid it, introduce any word or expression that is not familiarly known to them.

‘Such discourses cannot, indeed, extend their influence beyond the pulpit—They cannot come abroad, extend the reputation of the preacher, or, what were a more desirable object, enlarge his power of doing good, by making him minister to those in the closet who have not heard him in the church.—In discourses that pass through the press, a degree of elegance is required which is at least above the vulgar idiom, and which those who are accustomed to read cannot dispense with. We must therefore make a distinction between sermons that are to be preached, and those that are to be read. Let the preacher, who has elegance and power of style to please and instruct in the closet, not wrap his Lord’s talent in a napkin, but freely exert and extend his abilities in whatever capacity they may be of service—Let him write for the press; but let him remember, that he is not then writing for the pulpit; and when he writes for the pulpit, let him likewise remember,

that he is not writing for the press—The provinces are distinct, and the preacher must exert himself differently in each, if he would hope to do good in either.’

In the third letter the author treats of elocution; and observes that the tone and the time are two leading circumstances in speaking. ‘With regard to the tone, he thinks the general faults of our pulpit-orators will come under these five heads, *viz.* effeminacy, harshness, bawling, whining, and monotony.

‘It is not easy to say which of these faults is most disagreeable—An effeminate and affected softness of expression in an orator, who is speaking on the sublimest and most sacred truths, is intolerable. A scribe in the pulpit is the most despicable of the whole offspring of vanity—What a wretch! whom the sacred awfulness of the subject he is treating, and the character he bears, cannot rescue from a ridiculous attention to studied softness, and affected delicacy! Is this elocution? How improper for the subject! How much better adapted to the follies of the toilet! A vain young man, thus trifling in the pulpit, and seeming to have no other view than to *lead away silly women*, is not only an object of the utmost contempt; but, in consideration of the disgrace, and the burlesque air he throws upon religion, by the absurd affectation of his elocution, he is, certainly, chargeable with no inferior degree of guilt. If, indeed, he is so ignorant as to suppose this to be the most effectual method of address, he is to be pitied. If he would aim only at that peculiar sweetness and melody of voice, which nature has given to some happier speakers, he still mistakes the matter; for if his organs are not formed for such an intonation, every attempt to imitate it will be vain; and every deviation from nature, even in that circumstance, will at least have the appearance of affectation.

‘There is a harshness of tone, likewise, which in an orator is very disagreeable; and which ought, with the utmost care, to be avoided, where nature has not so framed the organs as to render the attempt vain; for in such a case it would be followed by a worse extreme. But I mention it here, because it is sometimes mistakenly adopted for energy and strength. We err in this, as in most other cases, by deviating from nature. When we would draw sounds from our organs which they are not formed to emit with ease; labour, and harshness, and discord are the consequence. Yet it is not unusual to hear a preacher, whose voice is naturally liquid, clear, or inclined to tenuity, murdering his accents, by labouring at a hoarse, guttural expression. This error sometimes proceeds from a mistaken idea of what is called *force* in elocution, and sometimes it is one of the

the many unhappy and disagreeable consequences of imitation. The tone and cadence of some admired orator, are adopted; and, however ill-suited they may be to the voice of the imitator, the same happy effects are expected from them.

‘ In vain: for nature here must take place. The voice must not be distorted from its usual key, nor aim at those inflections which are not within its pitch.

‘ Upon the same considerations, a laboured loudness is to be avoided. It is not speaking but bawling; it is not elocution but vociferation, which some preachers aim at in this painful and unnatural exertion of the lungs—To be heard is not so much their object: they mistake loudness for force, and noise for speaking well—Yet if there are those whose only view were to be heard; they too, perhaps, would be equally mistaken. If the preacher’s voice is not feeble, or low, there are few churches in which he will have occasion to raise it into an unnatural key of loudness; a clear, distinct, and well-timed expression will answer the end of hearing much better. It is hardly necessary to observe, that an over-exerted voice can have no harmony; whenever it is stretched beyond its compass, the power of modulation is lost.

‘ Yet, disagreeable as it is, I would rather hear a bawling than a whining preacher—The one may stun my ear; but the other offends my understanding; while both are equally destitute of harmony and propriety of elocution. Whining is alike irrational and detestable both in prayer and preaching. And it is the more unpardonable, as it is seldom so much an effect of devotion, as an affectation of it.

‘ This Nutrician cant is not the expression of reverence, for that delivers itself in a solemn, grave, and correct accent: it is not the expression of fear; for in that there is something more restrained and modest; something altogether different from that importunate familiarity which always accompanies this infantine elocution, and which can only be compared to the cravings of a fawning child, or to the tone of a Mendicant.

‘ Against the last fault I took notice of, I know not whether it would not be vain to use any arguments, or to lay down any cautions. A monotony is almost always the result of organs so ill constructed for harmonious utterance, that every endeavour to conquer it entirely must be vain. There are voices which no art can teach to sing; and it is the same with regard to elocution, which Cicero not improperly calls *cantus obscurior*. The command of modulation, and the variety of inflection, are never to be attained by those whose organs are capable of emitting only uniform and unelastic sounds.

‘The most useful conclusion we can draw from this observation is, that those parents who intend their children for the service of the church, should be no less attentive to their voice than to their capacity.

‘With respect to time, that other great circumstance to be observed in elocution, the first and most obvious care should be, to preserve a well-tempered and well-adapted medium in our delivery. Our expression in general should neither be rapid nor loitering. The former would confound the attention; the latter would enfeeble it. It often happens in a hasty pronunciation, that many important and even emphatical words are lost, and if the preacher be too slow in his utterance, it unavoidably diffuses a languor over the audience.

‘However, it must sometimes be in preaching as it is in conversation. The expression will occasionally be accelerated by the warmth of the sentiment, or retarded by its awefulness, dignity, or grandeur. The attention easily keeps pace with the irritable passions, and requires their expression to be rapid. A slow-timed pronunciation on such a subject, produces impatience; and the audience, anticipating the event, is betrayed into inattention: but objects of awefulness, dignity, or grandeur, ought to pass slowly in review before the eye, because the mind must have leisure both for curiosity and reflection.

‘Occasional pauses, judiciously and unaffectedly introduced, may serve both to relieve, and to awaken the attention. These pauses are generally admitted after some important and interesting period; yet, possibly, it might have a better effect, if they were rather to precede than to follow such passages; for the attention of the audience, during these rests, is not so much taken up with what is past, as suspended upon what is to come.’

The last letter contains general observations on the action proper for the pulpit; the sum of which is this: ‘A solemn and reverend, but natural deportment, alone belongs to that sacred place; when theatrical freedom and variety are introduced, all is familiarity; and respect and dignity vanish together. Let the preacher feel, but let him not act; let his countenance express the sentiments of his soul, but let his gesture be chastized and restrained, like that of a man under the most solemn and reverential influences.

‘There is a wide difference between the exertion of Eloquence upon human affairs, and the exercise of reason on divine subjects. The utmost freedom and familiarity may be expedient, and even necessary in the first; but the last must never be unattended with that modest and subdued deportment, which the most sacred circumstances should naturally inspire.’

X. *A General History of the World, from the Creation to the present Time. Including all the Empires, Kingdoms, and States; their Revolutions, Forms of Government, Laws, Religion, Customs, and Manners; the Progress of their Learning, Arts, Sciences, Commerce, &c.* By W. Guthrie, Esq; J. Gray, Esq; and others. Vol. IX. 8vo. Pr. 5 s. Newbery.

THIS volume begins with an interesting period of the German history. The extinction of the powerful house of Suabia left the princes and states of that empire at liberty to form, for their own dominions, internal plans of policy, many of which subsist to this day; and at this æra commenced the confederacies of the smaller German states in defence of their several constitutions against all invasions, a measure to which the Germanic liberties are now owing. Experience had taught these princes that the power of the house of Suabia had been the source of all the miseries to which they and their subjects had been subjected. Mr. G. the author, is of opinion (and we think he has unanswerably established it) that before this time the popes were the patrons and assertors of the liberties of Italy, where, however, they had very little power, though they disposed of kingdoms and principalities in all other parts of Christendom.

The ambition of the house of Suabia had often aspired to transfer the seat of their empire to Italy; where they treated the natives who did not recognise their authority as so many rebels, and exercised upon them the most horrid oppressions and cruelties. The Italians did not pretend to be intirely exempted from all allegiance to the descendants of Charles the Great, tho' they held forth the capitulations and concessions that had been granted them by former emperors, (most of which they had purchased by their money) but this plea, strong and equitable as it was, was disregarded. That part of the people who had the highest sense of liberty, and who were afterwards known by the name of Guelphs, had no refuge but the popes. The latter, as successors to the countess Matilda, had great, but unavailing, claims upon the fairest and richest parts of Italy, which were held by the German emperors, as her successors in right of blood, which naturally united the popes with the Guelphs.

The Roman pontiffs of those days, though weak in Italy, were strong in Germany, through the jealousy which the princes there entertained of the house of Suabia. Rome and the other Italian cities continued still to be the seats of the small remains of science which were left unextinguished in Europe at the end of the 13th century, which was the true

reason why the papal power was so much disregarded in their own capital and dominions. This reason did not hold in more barbarous, and therefore more credulous countries: so that while the most powerful of the German emperors were tyrannizing in Italy, his holiness seldom failed to form such powerful confederacies against them in Germany as obliged them to leave Italy, sometimes with disgrace, but always with loss. Thus the most considerate German princes looked upon Italy as the grave of their subjects.

Upon the vacancy of the empire by the death of Conrade IV, the electors, for the reasons just now mentioned, came to a resolution to raise to the empire Rodolph of Hapsburg, the founder of the present house of Austria, chiefly on account of his insignificance as a prince, though he was known to possess the greatest abilities for empire. His history, at the time of his accession to the imperial dignity, as given by this author, is curious.

‘ He was a prince of no powerful family, but of uncommon prudence and courage; and by a series of rapine, which was sanctified by success, he had very considerably augmented his paternal estate, originally but inconsiderable. He had been great marshal at the Bohemian court, and he was befriended by the duke of Bavaria, who was constituted the arbiter of the election, and preferred him to two obscure competitors, who had been proposed by the other princes, only because they were too weak to be formidable. The electors could not have made a better choice than they did of Rodolph, who, by his personal valour, and an extraordinary appearance of devotion, had obtained great reputation in the empire. He was besieging Basil in a private quarrel, when the bailiff of Nuremberg brought him an account of his election; upon which he repaired to Aix-la-Chapelle, where he was crowned. Many circumstances tend to prove that he was a man of uncommon parts and resolution. He was fifty-five years of age at the time of his election, which had been in vain protested against by the kings of Castile and Bohemia. When Henry of Neufchatel heard of his election, he conceived a mortal chagrin, and broke out into the following exclamation: *Sit firm in thy seat, O Lord God, otherwise Rodolph will dethrone thee.* At the time of his coronation, some scruples arising concerning the investiture, because no imperial sceptre was at hand, he snatched a crucifix from the altar; *This*, said he, *shall be my sceptre*; and made use of it accordingly, none daring to contradict him.’

Rodolph's defeat of the king of Bohemia, who fell in the battle, laid the foundations of the Austrian greatness. As he was insatiable in his ambition, and zealous for the establishment

of his family, he sold the imperial claims in Italy to the inhabitants of the different states where they lay: Lucca, Florence, Genoa, and Bologna, paid for their privileges; but at the same time desired to continue under the imperial protection. Rodolph in fact gave nothing in return for the sums he received, but lent to the Italians his name, which they occasionally made use of against the papal incroachments. We are not disposed to give a regular abstract of the German history here, because we have partly done it in a former Review*; we shall therefore confine ourselves to certain passages in the work before us. Mr. G.'s account of the rise of the Helvetic liberty in the reign of Albert of Austria in 1307, is as follows:

We are now arrived at the æra of the Helvetian liberty. The constitution of Switzerland, before the accession of the house of Hapsburg to the imperial crown, is little known. It is certain, that the Switzers, by the situation of their country, which is mountainous, and in many places inaccessible, have always been inspired with notions of independency, which they preserved by maintaining a sort of equality of condition among themselves. In consequence of this, they opposed all their overgrown nobility, but submitted respectfully to the Imperial authority. Three of their cantons, Ury, Underwald, and Switz, had put themselves under the protection of Rodolph of Hapsburg, before he became emperor, and he maintained them in their independency. The emperor Albert, deviated from this moderation; and finding all the means he employed ineffectual to reduce them to a state of dependence upon him as head of the house of Austria, he filled their country, by virtue of his imperial authority, with a set of German monks, under the title of governors, who exercised all manner of cruelties upon the natives. One Grissler, an Austrian governor of Ury, erected a cap on a pole in the market-place of Altorf, and ordered that the same homage should be paid to it by the passengers as to his own person. One William Tell, an incomparable archer, refused to comply with this tyrannical, but ridiculous, command. He was apprehended and brought before Grissler, who condemned him either to be hanged, or to redeem his life by cleaving an apple, placed on his son's head at a certain distance, with an arrow. Tell had the good fortune to cleave the apple without touching his son. Grissler seeing another arrow in his girdle, demanded what he intended to do with that: and Tell frankly answered, *To have sent it through thy heart, had I killed my son.* Upon which Grissler condemned him to perpetual imprisonment within a castle on

* See vol. XI. p. 421.

an island, and accompanied him in the boat, that he might see him closely secured. A storm overtaking them, the command of the boat was given to Tell, who had got his bread upon the water; and rowing the boat near the land, he jumped ashore, and made his escape.

‘ Though the Helvetic liberty is generally dated from this remarkable story, yet we are apt to think that its connection with it was only accidental, and that it had a more noble rise. Three Swissers, Arnould Melchtat, a native of Underwald, Werner Strauffacher of Switz, and Walter Furts of Ury, (names so uncouth that they have injured their memory) consulted together upon the noble principles of freedom, and resolved to deliver their country from the Austrian tyranny. Each brought into the concert three more; and each being bound under an oath of secrecy, engaged others whom oppression had rendered desperate. The Austrian governors seem to have facilitated the enterprize of the conspirators, by the contempt they had for the spirit and poverty of the Swissers; for though they built forts, they took no care as to the discipline of the garrisons. The conspirators finding themselves strong enough to make their attempt, fixed on the first of January 1308; and almost at the same hour they made themselves masters of the fortresses of Sarn, Altorff, and Lowertz, without the loss of a man. Some historians tell us, that Tell escaped to the conspirators, and entering into their confederacy, he struck Grisler dead with an arrow. Whatsoever may be in this, it is certain that the Austrians, in a short time, were expelled from the Swiss cantons, who have ever since maintained their liberty.

‘ Though we have given the great outlines of this revolution, yet undoubtedly many circumstances are omitted. Albert intended to have erected the cantons into a principality for one of his sons; and we are apt to believe that Tell’s punishment was inflicted upon him in consequence of some discoveries being made by Grisler of his being engaged with the conspirators. The death of Grisler by the arrow of Tell, who laid an ambuscade for him, seems to be well ascertained, as a chapel was built in commemoration of the event.’

No part of the history of the German emperors is less known or more curious than the design which Maximilian I. had to become pope, and, like the caliphs of Asia, to unite the civil and spiritual power in his own person. This he proposed to do by pawning his jewels for raising 300,000 crowns to bribe the cardinals. When this scheme failed, and he found it impracticable to depose Julius, he proposed to be his coadjutor in the pope-dom. Mr. G. has represented this transaction in a new light, with regard to Maximilian’s character.

‘ The

The congress (says he, viz. that which was intended to have deposed pope Julius) thus proving ineffectual, the pope sided with the emperor, who now finding it impracticable to depose Julius, altered his scheme, and proposed to be his coadjutor in the popedom. This appears from an authentic letter which he wrote to his daughter Margaret, in which he tells her, that he had abandoned all thoughts of matrimony, or of having ever afterwards any commerce with a naked woman: that he intended to send the bishop of Gurck to Rome to propose his being coadjutor to the pope, and that he might succeed him in that dignity: that he would then become a priest, and afterwards a saint; and then, continues he, you must of necessity adore me after my death; an honour of which I shall be extremely proud.

Some authors have quoted this part of the letter, as an instance of Maximilian's superstitious weakness: but we are far from looking upon it in that light; for we consider it only as a stroke of humour which passed from the father to the daughter. There is no necessary connection between either a pope or a priest and a saint; and Maximilian's jocularity on this occasion tends rather to ridicule, than to manifest, superstition. In the subsequent part of the letter he tells her, that he had brought over the king of Arragon to approve of his design, provided he resigned the empire to archduke Charles, which he was well contented to do: that the Romans were 20,000 fighting men strong; to oppose the French and Spaniards; and that they were resolved to make him pope, to the exclusion of all French, Arragonians, and Venetians; but that 2 or 300,000 ducats would do infinite service to him in treating with the cardinals. He informs her, that his Arragonian majesty had instructed his ambassador to give him all his interest for the popedom; but enjoins her to keep the whole a most profound secret, subscribing himself, "your good father Maximilian, future pope." In a postscript he informs her, that the pope could not live very long. From this curious letter the reader may, besides other useful inferences, conceive some idea of the venality of the court of Rome at that time; but Maximilian seems to have been acquainted with the real character of Julius. He was a true Italian, and his ruling passion was to deliver his country from barbarians, whom he indeed employed in cutting one another's throats, after they had served his purposes in Italy. He rejected, with high disdain, Maximilian's proposal, communicated to him by the bishop of Gurck; and dying soon after, the papacy devolved on Leo X. of the house of Medici, whose conduct, both in public and private, though the capital encourager of arts then reviving in Europe, served

served only to increase the detestation of the papacy, which was every day gaining ground, especially in Germany.'

These and the former extracts we have given from this history are sufficient to convey to the reader an idea of the spirit and manner with which it is executed: and we have in a former Number * given our reasons why this undertaking admits of greater conciseness than that of any other of the same kind. The second part of this volume contains the history of Holland; but we have no room for extracts from it. Both histories are carried down to the present time.

* See p. 216 of this volume.

XI. *The Judgment of Paris. A Poem.* By James Beattie, M. A. 4to. Pr. 1s. 6d. Becket.

FEW fictions of antiquity have been oftener dressed up with poetical wreaths than the subject of this poem; and few deserve it better, when it is beheld in a moral and allegorical light. Mr. Beattie, the author, has prefaced it with a kind of an apology for the choice his muse has made; which some readers may think to be rather of too refined a nature, when applied to a fiction where the tendency is so striking as that of the Judgment of Paris. He thinks that in its original state it is no very proper vehicle for communicating any moral doctrine; 'but (continues he) after changing some circumstances, omitting others, and retaining such only as were necessary for embellishing the sentiments, and rendering the catastrophe probable, I thought it more favourable to my design, than any that I could have invented.'

We cannot help being of a different opinion from this author, as to the moral tendency of this fable, when we consider the wrong choice which Paris made as the source of public enmity between the Greeks and Trojans, and of all the miseries both nations underwent. Mr. Beattie has superinduced into his preface a particular doctrine, which is, that the arguments made use of by Ambition, Wisdom, and Effeminate Pleasure, under the characters of Juno, Pallas, and Venus, are deduced from the principles of human nature; but that the arguments of the first and last proceed from partial views of our frame, and those of the second, from a view of the whole as constituting one system.

This plan is doubtless irreprehensible, especially as Mr. Beattie has explained it; and we are not sure whether its application here is not new, though the doctrine itself is certainly very

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very old, and has been branched out into many other different channels of philosophy. Mr. Pope had it in his eye when he wrote his Essay on Man.

With regard to the execution of this performance, it must be owned to be poetical, if not too much so. The following stanzas partake less of the wantonness of description than other parts of the poem. It alludes to the prospect of Troy from the top of Mount Ida; and when the reader reflects on the supposed flourishing state of Troy at that time, we make no doubt he will, with us, allow that the author's poetical powers are here well applied.

• But chief the eye to Ilion's glories turn'd,
That gleam'd along th' extended champaign far;
And bulwarks, in terrific pomp adorn'd,
Where Peace sat smiling at the frowns of War.

• Rich in the spoils of many a subject clime,
In pride luxurious blaz'd th' imperial dome;
Tower'd mid th' encircling grove the fane sublime;
And dread memorials mark'd the hallow'd tomb

• Of him, who from the gore-stain'd cavern led
The savage stern, and sooth'd his boist'rous breast;
Who spoke, and Science rear'd her radiant head,
And brighten'd o'er the long-benighted waste;

• Or, greatly daring in his country's cause,
Whose heav'n-taught soul the awful plan design'd,
Whence Power stood trembling at the voice of laws,
Whence soar'd on Freedom's wing th' ethereal mind.

The description of the descent of the goddesses may be thought rather too luxuriant. Their several forms and manners are well painted, and their speeches properly adapted to their several characters; but it is plain the author imagined that he could not exceed in the display of his genius; a failing that some *great* painters have fallen into, but the *greatest* have avoided.

XH. *The Contrast: with Corrections and Restorations. And an introductory Dissertation on the Origin of the Feuds and Animosities in the State.* 8vo. Pr. 2s. 6d. Kearsly.

THE twigs of which this political rod is composed, separately made their appearance in hebdomadal publications in the daily papers, but are now bundled up for the back of a noble peer and his friends, especially those of the Scotch nation;

tion ; for which reason it would be an insult on the patience of our readers, should we give any account of them here. The only original part of this publication is comprehended in what the author calls " A Dissertation on the Origin of the Feuds and Animosities in the State."

This Dissertation is no other than a virulent, infamous misrepresentation of public facts, from the decease of the late prince of Wales, to the present times of division and combustion ; and the first proof that the author gives of his virulence against the earl of B— is his endeavouring to stab him through the side of the duke of N—, if not of his late majesty, whom this author insinuates to have entirely neglected the education of his successor, and to have abandoned his tender mind to be poisoned by tories and jacobites. In short, all the ministers of the late reign are involved in the abuse of this shallow, short-sighted politician. Can it be imagined that the removal of the noble lord from being governor (this ignorant scribbler calls him preceptor) of the royal pupil, could be owing to the persons whom he has so virulently attacked, after seeing the same nobleman when *they* came into power, executing the most honourable and delicate commission that could be intrusted with any subject, and still enjoying a post that never is filled but by those for whom the sovereign has the greatest personal esteem.

This writer's account of the negociations for peace is full of common-place facts and reflections, that have been a thousand times hackneyed, but in better language, and with more information, in the party-pamphlets and papers of the times. We have next in this Dissertation some strictures concerning German measures, political publications, and Mr. Pitt's administration, that are equally false and fulsome. How uninformed this writer is, appears from the abuse he throws out against the ministry in 1755, whose valiant admiral (says he) fled from a crazy French squadron, which would have been shock to pieces by their own guns. We should be glad to know who the minister, or member, or both, was, that pleaded the cause of this cowardly admiral in the house of commons, and was so near saving him from his deserved punishment, that he prevailed on his majesty (and that too in no very constitutional manner) to suspend the execution of his sentence, which at last took place (after the most extraordinary attempts to save him) only by the innate hatred which George II. entertained for a coward ? Was not that minister Mr. secretary P. ? We are ashamed of having detained our readers so long upon this miserable scavenger's cart of detraction and defamation, but we thought that some animadversions upon it were due to the information of the public.

XIII. *Le Siège de Calais, Tragédie, dédié au Roi, Par M. De Belloy, Représentée pour la première fois, par les Comédiens François ordinaires du Roy, le 13 Février. A Paris. 8vo. 2s. Nourse and Vaillant. [Concluded from page 306.]*

THE third act introduces Edward, attended by Harcourt, his officers and guards. Edward opens the scene by a swaggering speech in the perfect character of a royal bully. Being left alone with Harcourt, he acknowledges that he not only owed to him the reduction of Calais, but the education of his son, the Black Prince. He then draws a pedantic comparison between the two governments of England and France. He represents the subjects of the first as somewhat worse than monsters, and their history the most infernal we can conceive: he then proceeds,

‘Mais que voyais-je en France? Un roi, maître suprême,
En qui vous révèrez la divinité même:
Des grands, que son pouvoir a seul rendu puissans,
Du bras qui les soutient appuis reconnaissans:
Un peuple doux, sensible—une famille immense,
A qui le seul amour dicte l’obéissance;
Qui laisse tous ses droits à son père asservis,
Sûre qu’il veut toujours le bonheur de ses fils.’

*How different France! a king is sovereign here,
Honour’d as a divinity—his nobles
Repay, obeying him, the power he gives them;
And mutual strength accrues to princes and subject.
The people sensible, their manners soften’d,
Form but one family, where filial love
Lays all their rights at their fond father’s feet,
And sees him happy when he knows they’re blest.*

Edward then makes an encomium on the happiness of Philip of Valois having such subjects; and nothing can be more evident than that the poet means the contrast should be applied to the present times. Tho’ Edward perseveres in his barbarous resolution, he paints the loyalty and constancy of the Calisians, when they left their city, in very lively terms. This is perhaps the most picturesque part of the play, and approaches the nearest to what a great English poet would have said on the occasion.

‘Ce que je viens de voir met la rage en mon cœur.
Ce peuple de mourans, ces déplorables restes
Des foudres de la guerre & des fléaux célestes,
Conservaient leur fierté dans des yeux presque éteints;
Sous la pâleur encor leurs fronts étaient sereins:

Leur

Leur joie a consterné mon armée immobile ;
 Ils semblaient triompher en fuyant de leur ville :
 Un seul tournait vers elle un regard désolé ;
 On lui nomme son roi, je le vois consolé.'

*Oh Harcourt, I have seen—but 'tis too much—
 Too humbling for my swelling heart to bear—
 Those living ghosts, those woeful crawling remnants,
 Saw'd from the thunders of devouring war,
 And ev'ry scourge that angry heav'n inflicts ;
 Their eyes with pride and haughty indignation
 Thro' their dim balls and wasted sockets beam'd,
 Serene was ev'ry brow, tho' wan their cheeks—
 Their constancy with consternation struck
 My dauntless troops—they thought themselves defeated
 At seeing thus the triumphs of the exiles ;
 One cast a longing look behind—his king
 Was nam'd—I saw him comforted and happy.*

The third scene of this act begins with an insult upon all decency and common-sense ; for it introduces the victims to the presence of Edward, who scolds and upbraids them in the true Billingsgate stile, while the brave French behave with their usual spirit and tranquility. Harcourt intercedes for them, claims their pardon, and informs Edward of his remorse. The English monarch inclines to mercy, that he may retain Harcourt in his service ; but Saint-Pierre aloud dissuades him from complying ; upon which he and his fellow-citizens are ordered to prison till their doom is fixed. Edward sends for Alienor, with a mean as well as impolitic view, to detain in his service a man who declares he detests it, and has given the most convincing proofs of unfeigned repentance. An interview between Edward and Alienor next succeeds. He offers to gratify her with every object of love, duty, and ambition, and to make Harcourt viceroy of France, if he will accept of it. She disdains all his wheedling ; and Edward enters with her upon a heavy detail of his hereditary right to the French crown. She answers him from history and heraldry, and raises his passions to such a pitch, that he orders his guards to prepare the scaffold. Harcourt interposes ; and Alienor goes out, comforting herself with the hopes of raising a sedition in his army. The two lines she pronounces on leaving Harcourt are fine :

' Songe, si de la mort ton bras ne les délivre,
 Que tu m'as fait serment—de ne leur point survivre.'

— *If your valour cannot save them,
 Remember you have sworn not to survive.—*

Edward

Edward and Harcourt quarrel; and when the latter is left alone, after some gloomy reflections, he resolves to share the fate of the victims.

The fourth act presents the scene of a prison which contains Saint-Pierre and his companions, who philosophize with one another like true patriots. Mauni enters, and tells them that he is deputed by the English officers to offer them their services. This introduces an encomium upon English humanity from Mauni, who tells them that Edward's queen, whom he calls Isabel, had, at Alienor's request, undertaken to plead their cause; and that she was to be seconded by the prince of Wales. Alienor enters to take her last leave of the prisoners, and informs them that the queen's and prince's intercession had been rejected by the barbarous king. Mauni departs, to labour with the army for their safety; and Alienor, after a long conversation, leaves the prisoners. While they are preparing to go to the scaffold, Harcourt enters with a pardon for young Saint-Pierre, but hints that another (meaning himself) was to supply his place at the block. Aurele refuses to leave his father; and Saint-Pierre advises Harcourt to live for the service of his king and country; but he, being disappointed, departs in a rage; when the officers come to conduct the prisoners to execution.

The fifth act begins with a conversation between Edward and Mauni. Edward consents to treat with Saint-Pierre before his death, but endeavours to win over him and his companions to be his friends, by persuading the miserable Calisians to return to their city. Saint-Pierre persists in his loyalty and patriotism; but is touched when Edward threatens that his son shall be put to death before him, and in his sight. Edward once more commands Mauni to lead the prisoners to execution. They are stopt by Alienor's entering with a herald at arms from the French king, who, on the part of his master, presents Edward with a challenge to fight him. Edward is so much overjoyed at this, that he orders the herald to be nobly rewarded, and the prisoners set at liberty. In that instant enters Melun, a French nobleman, and tells Edward, that Philip's army and people were resolved he should not execute his challenge, because neither his person nor his crown were at his own disposal; and that he could not dispose of his kingdom to a foreign prince. The end of his speech is as follows:

‘ La loi que fait le prince est au-dessus de lui;
Quand vous immoleriez Philippe & ses fils même,
Vainement votre front attend son diadème:
Tout le sang des Capets coulât-il par vos coups,
Les derniers des Français ont des droits avant vous,

Je parle au nom des grands, du peuple & de l'armée :
Mes devoirs sont remplis.

The law which makes the monarch, is above him.

Tho' Philip and his son should bleed beneath

Your sword, their crown could never fall on you.

Let all the race of Capet be extinct,

The meanest Frenchman has a better right

To France's throne than Edward can produce.

Our nobles, people, soldiers, speak through me;

And here my charge is ended.

Upon Melun's departure, Edward falls into a Drawcanfir-like frenzy, menaces destruction to France; Mauni threatens to leave him; and Alienor upbraids him. Harcourt enters to tell Edward, that, according to his orders, he had saved his prisoners from death; that they were then near the French camp; and that he had imposed upon them as well as the guards, by publishing that the herald had brought their ransom; upon which they departed, even before Melun had left Edward's presence. At the same time, Harcourt offers his own life as an atonement for what he had done. The prisoners appear again before Edward, informing him, that Melun had told them of the trick that had been put upon them as well as him; and they again offer him their heads. We are now to behold them, once more, going to execution, when Aurele intercedes for his father; desires Edward to remember the fate of his own; and asks what his sentiments would have been, if he had thrown himself before the judge, when the cruel irons were entering his father's body, to implore mercy, and had found that judge fierce and insensible like a tiger. Edward touched by this reflection, exclaims,

Où suis-je? & quel murmure,

Quels cris attendrissans jette en moi la nature!

ALIENOR.

Ah! Seigneur, gardez-vous d'en étouffer la voix;
Le monde est trop heureux quand elle parle aux rois.

EDWARD.

*Where am I?—Sure the tender voice of Nature
Wakes in my soul, and touches all its feelings.*

ALIENOR.

*O hear her, Sir, for mankind is too happy
When Nature speaks to kings.*

The last is a fine sentiment, and perhaps the only original one in the play. Edward is conquered, makes peace, pardons

the Calisians, joins the hands of Harcourt and Alienor, is again himself, and the play ends.

With regard to the merit of the poet (excepting the dramatic traps, which Mr. Belloy has a peculiar art of contriving) we cannot place him in the rank of a second-rate English poet. The patriotism of his Calisians falls short of that of Cato; and though it is evident that the Siege of Calais is formed upon Hughes's Siege of Damascus, yet it is not comparable to the English play in character, sentiment, or any other dramatic excellency. All Mr. Belloy's characters, excepting that of Edward, preserve a dead uniformity with each other. That of Edward is of the most unamiable kind. He is proud, tyrannical, mean and cruel at the same time, the only humane offer he makes to the Calisians being founded on mercenary motives. He has none of the starts of generosity that ought to characterize a brave but despotic prince. We shall give, from the English history, one instance of what we mean. Richard I. took prisoner a brave French general, who seemed to think that, if he was free, he could render his master victorious. Richard hearing this, instead of bribing him with good offices, as Edward does Harcourt, returned him his sword, and bade him go back to his master's service, that he might perceive his mistake.

Mr. Belloy, in his Preface, makes a long apology for turning the catastrophe of his piece on a point that contradicts history, i. e. Aurele reminding Edward of his own father; and justifies himself by the example of Achilles being moved by a like circumstance to give up Hector's body to Priam. "This," says he, "is Nature. Homer was her greatest painter." Shakespear painted her better than Homer or any writer that ever lived; but he took truth for his pencil; nor did he venture to alter the smallest circumstance of history when Coriolanus was prevailed on by his mother to drop his design against Rome.—When we recollect that Frenchmen and a French woman were the agents in Edward's deposition and murder, the third Edward's relenting seems to proceed rather from caprice and weakness than nature.

The principal excellence of this play consists in the sentiments of loyalty and patriotism expressed by the Calisians; but they are French sentiments. Their patriotism is subordinate to their loyalty, and would be rational if history never had produced an instance of a tyrant in France as well as other countries. There is a studied smartness of dialogue, which this author gives his personages, even in their deepest distress. This is as puerile as the conduct of his piece, where the surprise we meet with in disposing the fate of the prisoners is even ludicrous.

MONTHLY CATALOGUE.

14. *Some trifling Thoughts on serious Subjects. Addressed to the Earl of S——h. With a Description of modern Patriotism, and a Delineation of the Principles of the present Opposition. To which is added, Liberty, a Dream, &c. &c. &c.* 8vo. Pr. 1s. 6d. Nicoll.

THIS trifler treads in buskins, though very possibly his intention may be sober and well meaning. His drama begins where others end, with matrimony. He addresses his noble patron by drawing a picture of the benefit of this holy and honourable institution, and he laments the great decrease of hands in the kingdom. He tells us that the 'machine of our government has suffered more than the common inconvenience and hurt incident to it, from such an oppressive weight, by as much as the rapidness and expensive load of the late war has exceeded any other this nation has—till these times—been subject to.' The following passage is pregnant with the turgidity of metaphor.

'The master-springs, or those principal parts of the machine, that—from the violent motion the whole has been hurried on with—have been moved out of their proper order and place—have lost their elasticity or power, or have been overstrained by the rapidity of their movements, must be anew wound up, and have that force and strength given to them, that they may not be weakened or dragged about, by the inequalities of the balance they are intended to regulate; and those lesser wheels that have slackened in their course for the want of being properly acted upon, or have quite stood still from the prodigious pressure on the whole mechanism, must receive again their due degree of motion from the principal moving powers, thereby to be restored to their necessary and co-operating movements; unless this be done, unless each minute part be duly attended to in the general repair, great inconveniences,—though they will not perhaps affect so far as to occasion a total stop—must necessarily and frequently too, be felt.'

The author proceeds to shew how the manufactures and agriculture labour under the present scarcity of hands in England. He then lays down a scheme for encouraging servant maids to marry, which we agree with him to be a very important object of legislation. He sketches out a plan for diminishing the scandal of night-walkers, who, he very truly says, notwithstanding the vigilance of the magistrates, swarm as much as ever; and he closes a pompous exhortation to his noble patron in the following terms:

— 'Some-

— 'Something that seems to bid you arm in her defence?
 —And feel you not an honest warmth glow through every
 vein, that spurs you on to vindicate this insult upon your kind?
 —Oh! the depravity of man! Alas!—Where is that
 boasted excellence of thought?—That glorious divinity of
 nature?—That exalted mind by which he was e'en wont to
 climb to heaven itself?—Shame to the world—confusion
 to the race, funk—lower than brutality.—The great se-
 ducer of mankind is but shallow in his practice now of wicked-
 ness and art. For man—e'en man, outdoes him: he sports
 in vice; he wantons in dissimulation. The devil is himself
 abashed, and turns aside his face:—so hideous doth vice appear
 when looked upon.—Blush,—blush, ye senseless—shame-
 less crew.'

Our author next mentions a vice still more detestable than
 that of whoredom; but his reflections upon it are so indecent
 that they leave a horror on our mind which makes us wish we
 had not read them. The author next proceeds to consider the
 cure of all those national diseases: he is for discouraging and
 mulcting celibacy; for repealing the marriage-act; and for hav-
 ing parochial portions allotted to poor persons who marry. He
 proposes that county hospitals should be erected for the recep-
 tion of poor foundlings, and he is for confining fornication to
 certain places of the town, under the inspection of proper du-
 tennas, who are to regulate and superintend them. The off-
 spring of those licensed stews is likewise to be entitled to the
 benefit of the foundling hospital.

Those weighty points being discussed, our trifling thinker
 proceeds to political matters, and vindicates the earl of B. from
 the persecution he has met with, for no other crime that of be-
 ing born on the north side of the Tweed. The following pas-
 sage on this subject is not void of humour.

As to the poor people of the North—I pity them most ex-
 ceedingly.—'Tis true, learning, and, indeed, most of the arts,
 seem to be taking up their residence among them apace.—
 But what will that avail?—However, as the inhabitants of that
 spot of island are generally allowed to possess *some* share of sense
 and acuteness, I make no doubt, as they find the curse lights
 so heavily on *their breed*, but they will strike out some means of
 obviating the misfortune,—and I shall not be surprized to hear
 of *their big-bellied* women flying post with as much expedition
 to *kitten* on *this* side the *Tweed*—as *our young hot-upon't* couples
 do—to get tied in a *noose* on the *other*.'

The rest of this performance is levelled against the late fashi-
 onable principles of opposition, and contains some personal stric-
 tures, but, upon the whole, nothing new. In short, this

writer, when divested of his turgidity, is far from being disagreeable.

15. *Thoughts on the Dismissal of Officers, civil and military, for their Conduct in Parliament.* 8vo. Pr. 1s. Almon.

This may be termed a very pretty and very plausible pamphlet, and those noblemen and gentlemen in the army, who are in either house of parliament, owe the author their thanks, though we apprehend he has fundamentally mistaken the point on which he writes. He considers the dismissal of an officer for doing his duty in parliament as a punishment. Without entering into a question formerly agitated with warmth, whether any officer ought to sit in parliament, we never have seen any answer given to an argument drawn from a very possible case, that of an officer who, by keeping his commission, is obliged to appear in the field against that very cause which he has espoused in the senate. But this affair has been amply discussed in the course of our former publications *.

16. *Observations on the Number and Misery of the Poor; on the heavy Rates levied for their Maintenance; and on the general Causes of Poverty: Including some cursory Hints, for the radical Cure of these growing Evils.* Humbly submitted to Public Consideration. 8vo. Pr. 1s. Becket and De Hondt.

The subject of the poor has, of late, employed many pens. All of them agree in condemning the present method of collecting and applying the poor rates. This author supposes that they are radically owing to the absurd principles and obsolete usages by which lands are held in England. He thinks that the exclusion of the younger children, 'in order to invest the entire inheritance in the eldest son, is no less mischievous in its political tendency, than it is absurd, iniquitous, and cruel, in the first instance; being, in a national view productive of taxes, debts, and corruption, which all lead to sure destruction.' The author elucidates this principle by a variety of arguments, many of which we think are well founded. He proves that a monopoly of land and property produces a monopoly of farms, which checks cultivation, and causes a scanty produce from the land; and this proves a source of poverty to the inferior ranks. The misfortune does not end here; for 'a monopoly of land necessarily leads to a monopoly of trade, and both to a general poverty, and a slavish dependence of the many on the few.' Those principles are branched out into a variety

* See Critical Review, vol. xvii. p. 388. & vol. xviii. p. 146.

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of arguments, which, we think, establish them irrefragably, and prove the author to be fully master of his subject. All we can say farther is, that we are extremely doubtful whether the cure he proposes for so encreasing and so alarming an evil is practicable at this time, and in this country, where the great landlords find so much immediate ease, profit, and conveniency in letting out their lands in great farms; and whether they have virtue enough to postpone these considerations for a few years, for the benefit of the poor and their posterity.

17. *A select Collection of the most interesting Letters on the Government, Liberty, and Constitution of England; which have lately appeared in the public Papers, &c. Vol. IV. 12mo. Pr. 2s. 6d. Almon.*

We candidly own, that the papers contained in this volume far excel those of the preceding three. This is chiefly owing to the attention paid by some of the greatest men in the nation to the great constitutional points that have been agitated within these fourteen or fifteen months. A reader of any judgment knows how to distinguish between such points and those that are merely temporary, and brought before the public only to serve a job either of the ministry or the opposition. It is to the credit of the majority in parliament, that, however they might vote in matters that related to government only, numbers of them preserved and asserted a noble independency in questions that depended entirely on the laws and constitution of England.

Though we are of opinion that the general tendency of this publication is to blacken the conduct of the ministry during the period we have mentioned; though we think that the papers it contains are very unequally written, and that the principles upon which many of them are composed, are indefensible, yet some of them are worthy the pen of the ablest and most disinterested patriot. As almost all the contents of this volume have been published before, our plan does not admit of a third publication, and therefore we decline making any quotations from them. The originals it contains are so very inconsiderable, that we leave them untouched for the benefit of the editor.

18. *A Letter from a Spitalfields Weaver, to a Noble Duke. 4to. Pr. 1s. Moran.*

A low catch-penny, abusing a respectable character, in an awkward, affected, strain of irony.

19. *The Temple-Student: an Epistle to a Friend, who had requested the Author's Opinion of some Verses.* 4to. Pr. 1s. Doddsley.

In this epistle we have the description of a templar immersed in the study of cases and reports, and the business of the law, who, in the course of thirteen years practice, signed five ejectments, twice justified bail, was once council for a convict at Winchester, opened four answers in chancery, confirmed a master's report, and, at the end of eight years, relinquished the western circuit, on finding himself annually fourscore pounds out of pocket.

The author banters his profession, and rallies his *alma mater* with spirit and humour. As a specimen take the following lines:

Hail, reverent hall! full many a race

Hast thou beheld thy pavement pace,

Who, warm'd with expectations, here

Trod the same round from year to year!

Still blowing up Ambition's fire,

Still vex'd that they could get no higher,

How vain, how busy, sharp and bustling!

The world, and one another jostling!

Till by degrees they dropp'd unseen,

And finish'd life's contentious scene!

Where are the knotty points they nibbled!

The realms of paper that they scribbled!

Where now the angry words they sputter'd!

Where the wise sayings which they utter'd!

Their Term is o'er, their toils forgotten,

They, and their generations rotten!

Whilst thou hast stood the storm of years,

See what a grace thy front yet wears!

See how thy sides their pride sustain,

Tho' scarr'd with many a mouldy stain!

See angels thy high roof support,

And spread their wings o'er ev'ry court,

That one would think all suitors there

Of heavenly beings were the care!

Yet, reader, be it understood,

Our guardian angels are but wood;

And hover with auspicious shade

O'er men of like materials made;

For some such men, (tho' few) you'll own

Have in this place at times been known.

But mum!—the muses must not sport,

Or jeer the practice of the court?----

20. *The Angel and Curate. A Poem. By Nathaniel Weekes.*
4to. Pr. 1s. Coote.

The curate laments his unhappy fate; the angel comforts him by suggesting some religious considerations, such as those which removed the perplexity of *Parnell's Hermit*. But this performance will not admit of a comparison with that exquisite poem. It is, indeed, a lamentable tale in lamentable verse.

21. *Rodogune; or, the Rival Brothers. A Tragedy. Done from the French of Mons. Corneille. Humbly inscribed to the Right Honourable the Earl of Chesterfield.* 8vo. Pr. 1s. 6d. Doddsley.

As this performance is only a translation from the French of Corneille, which has been published above an hundred years, the reader has no right to expect from us any analysis of the original, which is well known to all lovers of French learning. The author informs us in the preface, he has been told by his friends that his translation is, in some parts, stronger than the original. Indeed, good sir, they could not be your friends who told you so. Your best friends on the occasion were the managers of the stage, who, by rejecting so wretched a performance as your translation, most humanely saved you from immediate and inevitable damnation.

22. *Epponina: a Dramatic Essay. Addressed to the Ladies.* 8vo. Pr. 2s. 6d. Beecroft.

The reader will find the subject of this play related at large in our extract from Crevier's Roman History*. The author, in an advertisement, acknowledges 'that it was written at a time of life when he knew so little of theatrical matters, as to imagine it might be represented on the stage.' But, notwithstanding many striking absurdities of this piece in every page (two or three of which are often found in one speech), we think there is somewhat affecting in the scenes between Epponina and Vespasian.

23. *The Shepherd's Artifice, a Dramatic Pastoral. As it is performed at the Theatre Royal in Covent Garden. The Words written and the Music composed by Mr. Dibden.* 8vo. Pr. 1s. Becket and De Hondt.

Strephon is in love with Cælia, who secretly loves him likewise, but rejects his addresses. His friend Damon advises him

* Critical Review, vol. ix. p. 364.

to render Cælia jealous ; and the artifice succeeds. Such is the plain and very simple plan of this pastoral. The words both of the recitative and the songs have much more merit than those of several exhibitions of the same kind that have had a greater run of success.

24. *Abradates and Panthea. A Tale, extracted from Xenophon.*
By William Wither Beach, Esq. of New College, Oxford.
4to. Pr. 1s. Fletcher.

This poetical tale is by the author said to be extracted from the Greek of Xenophon, in his celebrated work of the *Cyropædia*. If we mistake not, however, we have met with it in some of the old French romances. As it is the first essay of the (perhaps) young author, we shall pass it without any censure. The versification is by no means despicable ; but the story is too romantic to be affecting to a reader of true taste. The catastrophe is formed by a lady stabbing herself over the body of her lover.

25. *The Rule of the Members of the Company of Jesus, (commonly called Jesuits). Translated from the Original Latin, printed at Rome with the Approbation of the General of the Order. With an Appendix : containing a Chronological Catalogue of the most eminent Writers of that Order. And a Preface, in which their several Artifices are exposed.* By a Protestant. 4to. Pr. 1s. 6d. Kearsley.

The editor assures us, that the *Rule* which is here presented to the public is authentic ; that all Jesuits are bound to read and observe it ; and that many hundred copies of it have been found in libraries belonging to the society since their expulsion.

The copy from which the present translation was made, is said to have been lent to the editor by an English Jesuit at Sr. Omers, in the year 1756, under promise of returning it the next day, which was complied with, after having first translated the whole.

Out of 195 rules and orders directed to the society in general, or to subordinate officers and servants, the following specimen may possibly satisfy the curiosity of the Protestant reader.

* General Rules for every Member of the Society of Jesus.

1. ' You must examine your conscience twice every day ; must be diligent in prayer, meditation, and reading ; be present or assist every day at divine service ; and must confess at the appointed times, besides twice a year.

2. ' You must renew your vows twice a year ; and must abstain from meat every Friday, *unless dispensed with.*

4. ' You

4. 'You must not have any money, nor possess any thing in particular, (*i. e.* while you live in a college.)

5. 'You must not read prohibited books without leave, nor meddle with any thing which does not concern you.

6. 'You must learn to be very ready in the language of the country where you dwell, or may be ordered to dwell.

12. 'You must discover to your superior, when you have been greatly tempted; you must be obedient, humble and respectable to him, and *discover every thing* to him.

27. 'You must consider that the chief end of the society is for the good of your soul, and those of your neighbours; therefore, for this end, you are obliged, when commanded, to go throughout the world.

28. 'You must divest yourself of all wordly, irregular love towards your *parents, relations, and friends*, and of all worldly affairs.

32. 'You are diligently to aspire to true obedience, and never contradict *whatever* your superior commands you to do.

' The Rule for the Provincial.

17. 'You must be careful what labourers you send into the Lord's vineyard; that they have *proper and perfect instructions*; and that they travel rather on foot than on horseback.

' The Rule for the Provosts.

2. 'You must impose common penances on those who fail in, or are wanting in their duties, or punish them publicly, *either in making them eat under the table*, or in making them kiss the others feet, or by praying in the refectory, or by fasting.

' The Rule for the Master of the Novices.

7. 'You are to be careful that no novice *shall speak to any of his relations without your leave*, nor even then without some persons being present; for which end you must not suffer any novice to be in any office by which they may have any intercourse with strangers; such as purveyor, porter, &c.

' The Rule for the Prefect, or him who hath the care of the Church.

9. 'When any of the linnen is so worn that it cannot be any more used, you must burn it, and throw the ashes into the holy water-pot.

' The Rule for Preachers.

7. 'When you are sent on the mission, or to preach afar off, you must, if able, go on foot, live upon alms, and lodge in religious houses or hospitals, and also keep a *memorandum of the most pious and devout people* in each place that you come to.

' The

• The Rule concerning writing of Letters.

6. *Every secret order, or affair must be written in characters or cyphers.*

• In these rules (says the editor, speaking of the whole) the reader may observe a great display of human prudence, artfully mixed with some very laudable injunctions. And herein lies their great address, that at the first sight they might not disgust those into whose hands they are put; but by the seeming reason, plausibility, and sanctity of a part, the rest, which have a tendency to advance the interests of popery in general, and of the society of Jesuits in particular, even on the ruin of religion, and the duties mankind necessarily owe to their temporal as well as spiritual superiors, might be swallowed, and the poison not appear till it was morally too late to expel it. But protestants of every persuasion, not being nursed in mystics, inured to a blind obedience, nor sunk in superstition, will doubtless perceive, at the first view, "That those men, who are sworn to obey *all* and *every* of these rules, by that obedience are totally unfit to be tolerated in any nation in which all subordination and respect to the civil power, and to the laws of the realm, are not sacrificed to the usurped authority of the bishop of Rome; or to such who would, by their preaching and actions, contradict the declaration of the Prince of Peace, *that his kingdom was not of this world.*"

26. *An Essay on Modern Luxury: or, An Attempt to delineate its Nature, Causes, and Effects.* By S. Fawconer, M. A. 8vo. Pr. 1s. Fletcher.

This Essay is a seasonable remonstrance against the luxury of the present age, deserving the consideration of those who spend their time and fortune in a course of pleasure and dissipation.

27. *An Essay towards pointing out, in a short and plain Method, the Eloquence and Action proper for the Pulpit, &c.* By Philagoretos. 8vo. Pr. 2s. Fletcher.

In this essay the author has *thrown together* a variety of observations relating to pulpit-oratory, the absurdity of parents in forcing their children to aspire to things out of the reach of their natural capacity, the gross neglect of elocution at the university, the dress of the younger clergy, the talents of some city divines and popular preachers, the eloquence and action proper for the pulpit, the hardships of the inferior clergy, &c.

With respect to pulpit-oratory, he justly observes, that a free and easy delivery is one of the greatest accomplishments in the art

art of speaking. He complains that elocution is almost entirely neglected at Oxford and Cambridge; he assures us that, in some of the college chapels, he has known a scholar of the house unable to read the lessons for the day, without miscalling the proper names and mangling the sense.

He mentions several instances in which, it seems, these academical readers betrayed their ignorance. But in the pronunciation of the word *Andronicus* this writer is mistaken; the penultima is not short, as he supposes, but, like the first syllable in *νικη**, long.

In the conclusion he informs us, that he proposes to publish a larger work of this kind, which is to contain a greater variety of remarks; provided this previous essay should, in the mean time, receive the approbation of the public.

But as our author has delivered his sentiments upon this occasion in a style which is not likely to captivate the reader, we are afraid his capital performance will never make its appearance.

28. *An Historical Narrative of a most extraordinary Event which happened in the Village of Bergetmoletto, in Italy: Where Three Women were saved out of the Ruins of a Stable, in which they had been buried Thirty-seven Days by a heavy Fall of Snow. With curious Remarks.* By Ignazio Somis, Professor of Physic in the University of Turin, and Physician to his Sardinian Majesty. Translated from the Italian. 8vo. Pr. 2s. 6d. Osborne.

In a former part of this work † we gave, from the Philosophical Transactions, the substance of this historical narrative, which is embellished with many curious observations by the author, and the difference between the story and the narrative is such as may easily be conceived between the relation of an uninstructed peasant and a natural philosopher. The pamphlet itself is introduced by the history of the progress of natural and experimental philosophy, since their revival in Europe, particularly in Italy, which introduces a dissertation upon the quality of snow, and a description of the spot where the poor people were buried alive. The whole is improved with so many curious observations, relations, and experiments, as renders it, in fact, a new work, extremely agreeable to every rational, enquiring, reader.

* ἀφειλετο νικην. Hom.

† See Critical Review, vol. iv. p. 215.

29. *A short Account of the great Benefits which have already arisen to the Public, by Means of the Society instituted in London, in the Year 1753, for the Encouragement of Arts, Manufactures, and Commerce. By a Member of the same.* 8vo. Pr. 6d. Hooper.

This is a well-meant account of the patriotic English Society, which has been the mother of so many noble institutions of the same kind all over Europe, and in some parts of America. The author points out the advantages likely to attend the nation from the premiums granted by the society in the articles of madder, hemp, pot-ashes, and raw silk, which, says he, 'if taken together, and supposed to be brought to perfection, in twenty years time the savings to this nation would amount to above sixty millions sterling.' He mentions other benefits arising from the society, from a variety of other articles, and particularly the process of tanning leather with oak saw-dust. We are sorry the good intentions of this author, which were to have excited the bounty of the public towards building a proper house for the society's meetings, have not been answered, so as to enable the members to carry on the work; but we hope a little time may produce better effects.

30. *The New Spelling Dictionary, teaching to write and pronounce the English Tongue with Ease and Propriety; in which each Word is accented according to its just and natural Pronunciation; the Part of Speech is properly distinguished, and the various Senses are ranged in one Line, &c. By the Rev. John Entick, A. M.* 12mo. Pr. 2s. Dilly.

The public seems of late greatly to have favoured the complements of portable English dictionaries *. We have already given our opinion of them, and shall only add, with regard to this work, that it seems to be better proportioned to the author's abilities and genius than any other he has undertaken. We can even venture to say, that had Mr. Entick possessed more of both, he could not have executed the work before us with equal accuracy and precision. Theobald, though a wretched poet, gave us a better edition of Shakespear's works than Pope; and we can almost venture to pronounce, that archbishop Tillotson could not have compiled so useful or so correct a Concordance as that published by Mr. Cruden. Upon the whole, we are of opinion there are as few inaccuracies in this dictionary as in any other consisting of such a vast variety of words; and the convenient manner in which it is printed, gives it an additional recommendation.

* See Critical Review, vol. xviii. p. 237.

31. *A Relation of the Imprisonment of Mr. John Bunyan, Minister of the Gospel at Bedford, in November, 1660. His Examination before the Justices, his Conference with the Clerk of the Peace, what passed between the Judges and his Wife, when she presented a Petition for his Deliverance, &c. Written by himself, and never before published.* 12mo. Pr. 1s. Buckland.

John Bunyan, the famous author of the *Pilgrim's Progress*, was a tinker at Bedford; but, instead of following his occupation, and mending old saucepans, he became a preacher of the gospel among the sectaries, and undertook to mend the consciences of old women: he was therefore apprehended for holding unlawful assemblies and conventicles, and committed to prison. This book, among other matters equally important, contains an account how the tinker disputed out of the scriptures with the justices at the quarter-sessions, and how his wife discoursed with the judges at the assizes.

The editor has added an elegy on his death, his epitaph, an acrostic on his name, and his prison-meditations in metre. Here followeth a specimen of the poetry:

Reader, prepare thine eye, for here's a sight
Can nothing less than floods of tears invite!
Come all his pious brethren, mourn and weep,
Your brother Bunyan now is fall'n asleep.
Bunyan! whose zeal, whose love, no pen can paint;
Who in his master's work did never faint.
In types and shadows he'd a mighty reach;
Out of the law he did the gospel preach.
When for conviction, on the law he fell,
You'd think you heard the damned groan in hell.
And then almost at every word he spake,
Men's lips would quiver, and their hearts would ache:
But when he came to speak t' a doubting soul;
His very bowels would within him roul.

The reader will easily imagine the consequence of such commotions.

The bard proceeds to inform us that

“Holy Bunyan is gone to heaven,”

But—“It is so moving, we can read no more!”

32. *Agriculture and Commerce, a Dialogue. Written in Autumn 1764.* 4to. Pr. 1s. Becket.

This dialogue has a considerable share of satire, wit, and humour, and contains a very just representation of the uses and abuses of the two characters introduced. Each pleads his own cause,

cause; and though brothers, they disagree, but in a friendly manner, in many respects. Agriculture has the last word.

*A. Sir Commerce, you are ne'er at ease,
But always kicking up a breeze;
Still happier as the tempests thicken,
A downright mother Cary's chicken.
Learn in your quarters to be quiet;
Refrain from idle party riot;
Sit down contented to your meat;
Nor like the tyger grumbling eat.
To me contentment is the thing:
And well I love our Briton king.*

33. *The Sick Monkey, a Fable.* 4to. Pr. 1 s. 6 d. Fletcher.

The title-page of this piece seemed to be intended, like Bayes' prologue of thunder and lightning, *in terrorem*; but proved in the end as harmless as the mustard-bowl and rosin of the theatre. The author has indeed taken some liberties with Mr. Garrick; but on the whole he has blended his sweets and acids so skilfully, that we are apt to believe Mr. G. himself will think it more palatable than any dose of Venice treacle which he may have met with on his travels. The advice conveyed in the vehicle of the fable is good and wholesome; and we doubt not but the patient (whether he shall appear in the capacity of actor and manager, as heretofore, or simply as manager) will readily take it.

As to the merit of the composition, this little piece contains more fancy than is commonly included in a fable; and the stile in which it is written is, we think, the happiest imitation of the manner of Fontaine that we remember to have seen. The *Æsculapian* cock is well painted, and, if we mistake not, drawn after the life; but, to prevent mistakes, enquire of Dr. S—mberg. Who are implied by the several characters of the ass, goat, cat, toad, viper, and other animals, we will not pretend to determine. We think indeed that we could point out the steed; but we will not name him, for fear we should not *put the saddle on the right horse*.

